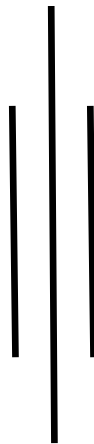


**INVESTIGATION OF ILLITERACY AMONG  
DIASPORA NEPALIS WITH SPECIAL REFERENCE TO  
THREE INDIAN METROS (CHENNAI, DELHI AND  
MUMBAI)**



Janak BC  
union biblical seminary  
Pune  
2011

# TABLE OF CONTENTS

ABBREVIATIONS .....	V
---------------------	---

LIST OF FIGURES AND TABLES.....	VII
---------------------------------	-----

ACKNOWLEDGEMENT .....	VIII
-----------------------	------

## CHAPTER 1

INTRODUCTION .....	1
--------------------	---

1.1. THE PURPOSE OF THE STUDY .....	1
1.2. HISTORICAL RELATIONS BETWEEN NEPAL AND INDIA .....	1
1.3. METHODOLOGY .....	5
1.4. DATA COLLECTION .....	6
1.5. SUMMARY .....	7

## CHAPTER 2

MIGRATION .....	9
-----------------	---

2.1. INTRODUCTION .....	9
2.2. WHY DO PEOPLE MIGRATE? .....	10
2.3. MIGRATION IN THE CONTEXT OF NEPAL.....	13
2.4. NEPALESE MIGRATION TO INDIA .....	16
2.5. CLASSIFICATION OF NEPALI MIGRANTS IN INDIA.....	19
2.6. NEPALI MIGRANTS IN INDIAN CITIES: A BRIEF PROFILE .....	20
2.6.1. NEW DELHI.....	22
2.6.2. MUMBAI.....	24
2.6.3. CHENNAI.....	26
2.7. A BIBLICAL APPROACH TOWARDS MIGRATION.....	28
2.8. MISSIOLOGICAL APPROACH TO MIGRATION .....	30

2.8.1.	THE IMPACT OF GLOBALIZATION ON MIGRATIONS .....	31
2.8.2	MISSION AMONG MIGRANTS (OPPORTUNITIES AND CHALLENGES).....	34
2.9.	SUMMARY .....	38

### **CHAPTER 3**

<b>SITUATION OF NEPALIS IN THE INDIAN METROS .....</b>	<b>39</b>
3.1. INTRODUCTION .....	39
3.2. THE NATURE OF CITY MIGRATION.....	39
3.2.1. POLITICAL FORCE .....	39
3.2.2. THE ECONOMIC CRISIS .....	40
3.2.3. SOCIAL STIGMA.....	41
3.2.4. VOLUNTEER MIGRANTS .....	42
3.3 DELHI: THE EMERGING CITY .....	42
3.3.1 HOTELS AND DHABA(S) .....	43
3.3.2. DOMESTIC WORKERS AND DRIVERS .....	44
3.3.3. SECURITY GUARDS.....	44
3.3.4. SELF-EMPLOYED.....	45
3.4. EDUCATION AMONG THE MIGRANTS.....	46
3.5. CIRCUMSTANCES OF THE MIGRANTS’ FAMILIES .....	48
3.5.1. VULNERABILITY AT THE BORDERS .....	48
3.5.2. VULNERABILITY AT THE WORKPLACE.....	49
3.5.3. PLIGHT OF THE MIGRANT WORKERS .....	50
3.5.4. A CASE STUDY .....	50
3.6. MUMBAI: THE MAXIMUM CITY .....	52
3.6.1. CHALLENGES IN MUMBAI FOR MIGRANTS .....	53
3.6.2. MIGRANT WORKERS IN THE CITY .....	54
3.6.3. THE PROBLEMS/TRAGEDIES FOR MIGRANT WORKERS .....	55
3.6.4. SAI NAGAR: A BRIEF PROFILE .....	57
3.6.5. WHAT PROBLEMS DO THEY FACE?.....	58
3.7. CHENNAI: A SOUTHERN HUB CENTER.....	58
3.7.1. THE NATURE OF THE WORK IN CHENNAI .....	59

3.7.2.	SABARNA BHAWAN AND CHENNAI .....	60
3.7.3.	PROBLEMS .....	61
3.8.	CONCLUSION .....	63

## **CHAPTER 4**

<b>THE PROBLEM OF ILLITERACY .....</b>	<b>64</b>
4.1. INTRODUCTION .....	64
4.2. REASONS BEHIND THE ILLITERACY .....	67
4.3. LITERACY CLASS AND CHURCH.....	68
4.4. LITERACY METHODOLOGY .....	69
4.5.1. THE CONCEPT OF WORKERS' EDUCATION .....	71
4.5.2. DISTANCE EDUCATION IN METROS.....	72
4.6. CONCLUSION .....	73

## **CHAPTER 5**

<b>CHURCHES AND NEPALESE MIGRANTS .....</b>	<b>74</b>
5.1. CHURCHES: A REAL MODEL .....	74
5.2. CHURCH BEYOND THE ETHNIC CIRCLE.....	76
5.2.1. TRANSFORMATION.....	76
5.2.2. DIALOGUE .....	79
5.2.3 PARTNERSHIP .....	80
5.3. NEW DIRECTION IN MISSION .....	81
5.3.1. CROSSING THE BOUNDARY .....	82
5.3.2. DEVELOPING THE SOUND THEOLOGICAL EDUCATION .....	83
5.3.3. FORMING THE DIASPORA MISSIOLOGY: OUR MISSION SAMPLES.....	84
5.4. CONCLUSION.....	85

## **CHAPTER 6**

<b>DISCUSSION .....</b>	<b>86</b>
6.1. INTRODUCTION .....	86
6.2. IMPORTANT STEPS IN REACHING THE MIGRANTS’ COMMUNITY .....	86
6.3. SOME SUGGESTIONS.....	88
6.4. CONCLUSION .....	89
<b>APPENDIX-I .....</b>	<b>92</b>
<b>APPENDIX-II .....</b>	<b>98</b>
<b>APPENDIX-III.....</b>	<b>103</b>
<b>BIBLIOGRAPHY .....</b>	<b>107</b>

## **ABBREVIATIONS**

AIDS	-	Acquired Immune Deficiency Syndrome
BMC	-	Bombay Municipality Corporation
BNCF	-	Bangalore Nepali Churches' Fellowship
GDP	-	Gross Domestic Product
GJM	-	Gorkha Janamukti Morcha
HIV	-	Human Immunodeficiency Virus
HMAD	-	Hill Men Association of Darjeeling
ICG	-	International Crisis Group
ILO	-	International Labour Organization
INF	-	International Nepal Fellowship
INGO	-	International Non-Governmental Organization
IOM	-	International Organization for Migration
LDLT	-	Lausanne Diaspora Leadership Team
LEI	-	Literacy Evangelism International
MNC	-	Multi National Company
NE	-	North-East
NGO	-	Non-Governmental Organization
NIDS	-	Nepal Institute of Development Studies
NIOS	-	National Institute of Open School
NW	-	North-West
RC	-	Roman Catholic
RNA	-	[Royal] Nepal Academy

SAARC	-	South Asian Association Regional Corporation
SDF	-	SAARC Development Fund
UML	-	Untied Marxist and Leninist
UNCA	-	United Nepali Churches' Association
UNDP	-	United Nations Development Program
UNHD	-	United Nations Human Development

## LIST OF FIGURES AND TABLES

Figure 1.	Nepal in the Early 19th century.....	3
Figure 2	New Delhi: Capital of India .....	23
Figure 3	Mumbai .....	25
Figure 4.	Chennai: A Southern Hub Center.....	27
Figure 5.	Forces and Choice of Migrant and Five Types of Orientation.....	37
Figure 6.	Nature of the Migrants .....	42
Figure 7.	Educational Statistics Among the Migrant Groups.....	43
Figure 8.	Migrants Workers Making Momos in New Delhi.....	45
Figure 9.	Educational status among migrant Nepalis in New Delhi.....	47
Figure 10.	Shalom A.G. Church New Delhi.....	49
Figure 11.	Education Levels Among Migrant Nepalese in Mumbai.....	54
Figure 12.	Nepali Christian Fellowship in Bangalore .....	63
Figure 13.	Participants from Chennai, Bangalore and Hyderabad for LTT workshop.....	65



## **ACKNOWLEDGEMENT**

Many people have contributed to this research in different ways. First of all, I would like to express my heartfelt gratitude to my supervisor Dr. Val Inchley for correcting the papers and giving the invaluable guidance in constructing the methodology. Without her help, I would not have completed this work. I do want to remember the help and concern of Dr. Cindy Perry, Senior Consultant of DAI International (Himalayan Region), for her encouragements and helping me to get the resources. I also want to express my gratitude to Ms. Seeta Gurung, the Acting Director of INF/Worldwide, for granting me the venue to access the resources.

I am grateful to Marika Schäefer who encouraged me a lot to go ahead and has been supporting my studies and works in different ways. I thank Alois Von Flüe, Christella Wälchi, Richard Odell, Ann Bartsch, and Saraha for their help and contribution in various ways.

I am indebted to some of the government offices and organizations, such as NIDS Kathmandu, Literacy Evangelism International, United Nepali Christian Association in Delhi, Bangalore Nepali Christian Association, INDIAN Embassy Library in Nepal, Ministry of Education in Nepal, INF Worldwide, Kathmandu, and INF Safe Migration Programme in Nepalgunj for providing the place and resources.

I thank my colleagues Lenin Tokbi and Chongkholun Hoakip, Mam Marlin and Michael and Brother Devendra and Maya, for their hospitality during my stay in Mumbai, Chennai and Kathmandu respectively. I would like to thank mam Ruth Fox for correcting the papers and giving the guidance. Sincere thanks to Ps. Amen Thapa from Kathmandu, Ps. Pardeep from Pune, Ps. Uttam from Hyderabad, Ps. M. L. Tamang, Ps. Umanand Gaire from Delhi, Ps. O.C. Lepcha and Ps. Raju Tamang from Chennai, Ps. Timothy from Bangalore, Ps. Avaya, Ps. Peter and Ps. Yapet Lepcha from Mumbai.

I am obliged to my faculty Dr. Premanand Bagh, Dr. Frank Fox for their encouragements and guidance, Dr. Charles Echols for helping me in academic writing and lending his laptop for writing work.

It remains only to thank my mom who always thought about me and my church at Delhi and Nepal who continuously prayed for me throughout the internship period.

# **CHAPTER 1**

## **INTRODUCTION**

### **1.1. THE PURPOSE OF THE STUDY**

The specific purpose of the study was to find out possibilities for how the Diaspora Nepalese churches in Indian cities can reach out to the huge and scattered migrant communities, especially in relation to the problem of illiteracy in adults and children as well. The study also aimed to bring out the concerns of migrants and how churches can prepare themselves for dealing with those concerns. However, I determined to look only at the Nepalese migrants in three Indian metros (Delhi, Mumbai and Chennai) due to the time restriction of my Internship study. This paper will deal with the illiteracy issues among the migrants' families, especially those concerning women and children.

### **1.2. HISTORICAL RELATIONS BETWEEN NEPAL AND INDIA**

The beginning of Nepal's history is still in the realm of myths and story. Nepalis are all immigrants originally, with the possible exception of the Newars who are considered to be indigenous inhabitants of the valley of Kathmandu. Looking at the different ethnic groups who today live in Nepal, there is a mixture of Mongolians, with Tibeto-Burmese languages and Caucasians, with Indo-Aryan languages, who have entered Nepal from the north and the south respectively.

Traditional accounts state that the Brahmas came to the Western hills of Nepal from India for the first time during the fourteenth century when they were dislodged by the Moslem invasions.<sup>1</sup>

However, it is evident that Hindu Rajputs from Rajasthan also began to flee to the

---

<sup>1</sup> Bista, Dor Bahadur. *People of Nepal*, Kathmandu: Ratna Pustak Bhandar, 2004. 2.

hills because of attacks from Muslims during AD 999. They arrived in the Central Himalayas and slowly settled in parts of Western Nepal and Kumaon Garhwal during the 11<sup>th</sup> Century. On the same subject the Nepalese historian Baburam Acharya says,

At the time when the Lichhavis had established their rule in Nepal, some “Khas” shepherds of Aryan stock, had settled in western Nepal and established the independent sate of “Kartipur” which consisted of the present western region of Nepal, Kumaon and Garhwal. ... Later, the boundary of their states extended to Mustang in the hills as well as to the Terai. ... Their state survived till the end of the medieval period.<sup>2</sup>

Over the years, Nepal was therefore influenced by and in turn also influenced the countries on its north and south borders, but especially India due to the close access. However, relationships with India have always been somewhat tenuous, but despite some wars, Nepal had generally good relationships with India, China and Tibet during the 600 years of the Malla rule, and became a transit route for trade between India and China. Then, in the mid 1700s, towards the end of the Malla dynasty, internal divisions and factions between the leaders allowed a petite kingdom, 'Gorkha', to become much stronger. These Shahs of Gorkha trace their ancestry to Rajputs from Chittor who fled from the Muslims in the 14<sup>th</sup> century, although other sources consider some were among the earlier wave of Thakali Rajput immigrants in AD 999. They first settled in Palpa and then spread to Bhirkot, Nuwakot and Kaski and other hilltop fortresses or small ‘kingdoms’ in the western part of Nepal. Originally known as Khans, they later adopted the title of Shah. Lamjung adopted one of their princes as its king, and his second son, Drabhya Shah, conquered Gorkha. It was his famous descendent, King Prithivi Narayan Shah, who brought about the downfall of the Mallas as he invaded and conquered the Kathmandu Valley in 1768-9. The later

---

<sup>2</sup> Acharya, Baburam, *Nepal Ko Sanskritik Parampara (The Cultural Tradition of Nepal)*,’ translated and condensed by the Regmi Research Project, Gorkhapatra (Kathmandu), Bhadra 15, 2020 B.S. (i.e. August 31, 1961).

Malla kings had allowed a group of Roman Catholic Capuchin monks to live and work in the Valley but in Prithivi Narayan's time they were expelled together with their small group of Christian converts. After that, they – and any other Christians – were banned from entering the country until the middle of the 20<sup>th</sup> century. Over the next 80 years or so the increasingly immature leadership from the throne allowed Jung Bahadur Rana to become Prime-minister after the Kot Massacre in 1846 and *de facto* ruler in Nepal. For the next 104 years, the country was oppressed under the

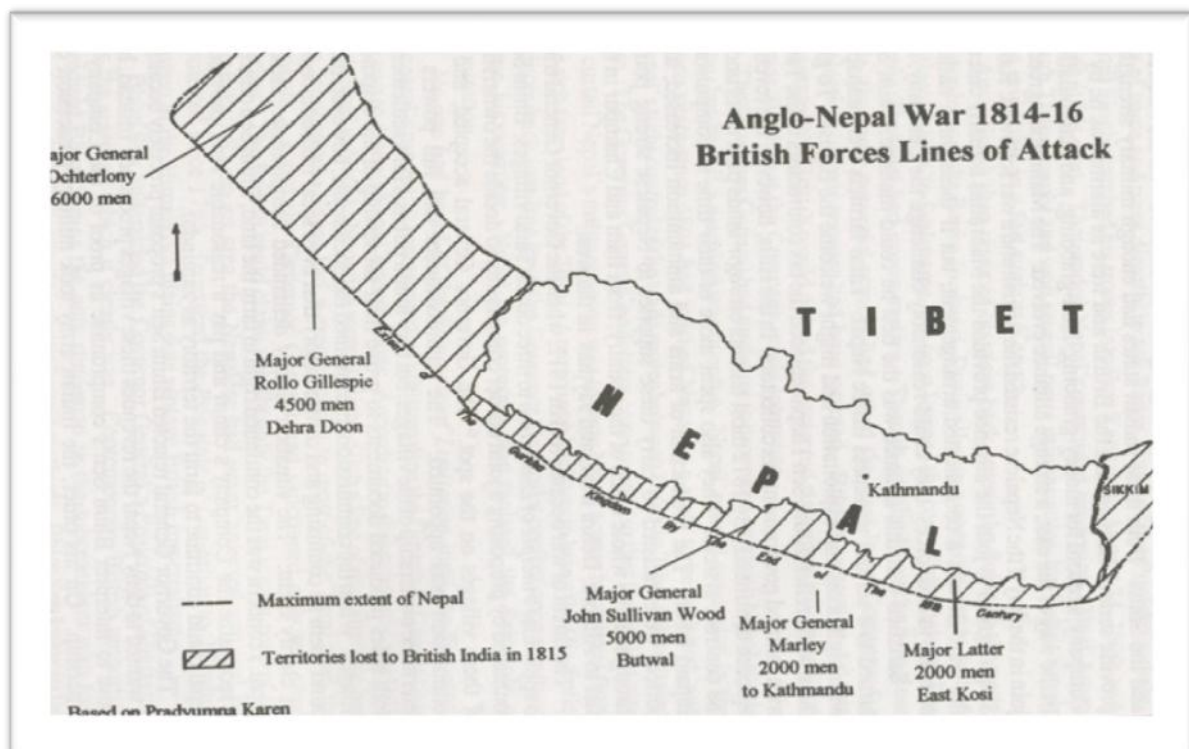


Figure 1. Nepal in the early 19<sup>th</sup> century

Rana regime which kept the country in isolation from the rest of the world. However, some of the Rana Prime ministers had a positive approach to India and the Arabian countries and Britain<sup>3</sup> as well, which ultimately helped Nepal and was reflected in Nepal's architecture, education and other infra-structures. In 1951, the Rana regime ended and the Shah dynasty was restored to power. At that time, the country was

<sup>3</sup> This relationship developed after Jung Bahadur's visit to Europe in 1850-51.

opened up to foreigners and the first foreign (Protestant) missionaries were allowed to enter and work in Nepal. Apart from an abortive attempt at multiparty democracy in the 50s, Nepal was ruled as an absolute monarchy under a one-party Panchayat System until 1990 and it was still the only Hindu kingdom in the world. During this time it was illegal to change one's religion or proselytise: nevertheless the Nepalese church started to grow. After King Birendra turned Nepal into a Constitutional Monarchy in 1990, about 5 years of peace and relative religious freedom followed, until in 1996, the Communist Maoist party launched their "Peoples' War" which became a direct threat and ultimately the death-knell to the Nepal government. However, in the aftermath of the massacre of the whole Royal Family in the royal palace on 1<sup>st</sup> June 2001, Prince Gyanendra took over the king's throne. He was never a popular monarch like his older brother and his reign did not last for long. Meanwhile, the Maoist insurgency escalated and many people were forced to leave their villages and became internally displaced in the towns and cities. An increasing number of them (mainly young men but some women and some families) – afraid of both the Maoists and the government forces (police and army) left Nepal to seek peace and economic sustainability in India, Malaysia and the Middle East. Because he disapproved of the political parties taking care of the government and wanted to be an absolute monarch, King Gyanendra therefore, took over the power and appointed a government led by himself, so enforcing 'martial law' on 1<sup>st</sup> February 2005. Meanwhile the flow of migrants continued to increase. In December 2005, seven party alliances joined forces with the Maoists to put political pressure on the king, and in the end, King Gyanendra was forced to give up his power and reinstate the government of the people. This occurred on April 24, 2006, but only after thousands of people had demonstrated on the streets for three weeks and many had given up

their lives during this time. Thus, on 19th May 2006, Nepal became a secular Federal Democratic Republic instead of a Hindu monarchy. This, however, did not immediately bring the desired peace and so the pace of migration out of the country did not slow. It has continued until the present day.

### **1.3. METHODOLOGY**

Initially, my approach was to study the three metro regions, i.e. Delhi, Mumbai and Kolkata. Unexpectedly, I had to change my approach, on the basis of the fact that Chennai would be the better choice instead of Kolkata. It was realised that Kolkata has easy access to Darjeeling and Sikkim, in terms of both evangelism and social relationships. So, it would be more relevant if the research covered Chennai which is an emerging venue for the Nepalese migrants. Statistically speaking it sounds obscure to say that this research is the only way to understand the situation of Nepali migrants in India. Though the nature of the problems prevailing within the migrants' community are diverse (such as trafficking, poverty, health issues like AIDS, illiteracy and lack of advocacy) the focus will be on the illiteracy issue, which seems to be the main cause<sup>4</sup> of other problems. However, it will certainly provide an understanding of how Nepali migrants have been living in India. It may be queried as to why one should attempt research in the metropolitan cities only? Part of the answer is that the problems of migrant communities in other cities are somehow parallel in nature and structure to those in the metros. So, it seemed reasonable to have a study of the metros in order to understand the situation in other neighboring cities. This will give the general framework for Nepali migrants. This research will deal with problems that migrants confront in India, particularly with illiteracy. There is always a

---

4 However "the main cause" will be discussed in detail in chapter 6

difficulty in finding accurate data, due to the lack of statistics. I have tried to implement both qualitative and quantitative methodology to some extent in understanding the problems.

## **1.4. DATA COLLECTION**

In this study, the data was collected through face to face interviews with local pastors and migrant workers, questionnaires<sup>5</sup>, case studies, focused group discussions, all of which were initiated in all three cities among different people groups, and training (Literacy Teachers Training – which was done in Pune and Chennai through the local Nepali churches).

During a seven month period, I travelled to Delhi, neighbouring cities, Mumbai (Pune) and Chennai (along with Bangalore and Hyderabad). The purpose was to try to network with the Nepali churches, in order to obtain an overview of the church's approach toward the people and to analyze how the church is responding to the needs and problems of the migrants. There were short meetings with local pastors in all three cities, visits with Nepali colonies in Mumbai, and the Sabarna hotels in Chennai. Since one of the objectives of this research was to help the Nepali church to develop further strategies for reaching out to the migrants' community. Networking was needed with the local Nepali church, which has had to face a lot of hardship. The migrants' church does not have a long history in Metro cities. In Chennai, there are only 2 Nepali congregation until now. In Mumbai, though there are two decades of history, the church has not flourished as it should have. In this regard, communication with some of the key people of the community and generation-long migrants has taken place to obtain some of the details. Along with the personal interviews, I used a

---

5 See the appendix - III



questionnaire and recorded the responses of the migrants. This helped to identify some of the key issues which will be discussed in the latter part of this research.

Spending seven years of time in Delhi and working there as other migrants do, opened up opportunities for me to read stories, and to understand the sentiments and traumas of what migrants face in their day-to-day life in India. The problems begin at the border where Indian policemen ask for money (*bonney*). The problems continue during the migrants' work in India (in salary, leave and rights) and also on their return, when they have to give money to Indian policemen. Due to the fear of the customs officers and policemen at the border, migrants are inclined to give money in order to escape from their harassments. Such pathetic conditions have been the burden of Nepali migrants for years and years. One's heart cries remembering these tragedies. The 'money asking business' will never be stopped unless India seriously takes initiative in controlling the border harassment. However, this too depends on the initiative of the Nepal government in controlling the harassment over Nepali migrants.

## **1.5. SUMMARY**

This paper will try to elaborate the issues, problems, and various disposition of the Nepali migration only within the metros. Along with this, this paper will also attempt to highlight some of the important concerns of the Nepali migrants and how the Nepali migrants' church would be able to undertake risks, in order to bring reconciliation and transformation in and through the hearts of the Nepali migrants' community. Chapter 2 deals with the migration in general and the historical perspective and this is followed by the biblical and missiological pattern of migration. Chapter 3 is the broad study of the three Indian metro cites. Chapter 4 discusses the problem of illiteracy and some challenges of this generation. Chapter 5 describes the Diaspora church in the three metros and gives details of their mission to reach out to

the migrants. Finally, I have included some recommendations for the church and to INF/W, as both seek further strategies to work with the migrants in India.

## CHAPTER 2

### MIGRATION

#### 2.1. INTRODUCTION

A general definition of migration is the movement of people from one place to another either temporarily or permanently within the country and abroad. (Skeldon 1997; Spann 1999).<sup>1</sup>

'Migration' has become a global phenomena. The words 'Migration' and 'Diaspora' have similar meanings but do have some different significance as well. The Oxford dictionary defines migration as a movement from one place of abode to another, especially in a different country or a change of area of habitation with the seasons or movement under natural forces. However, the word 'Diaspora' gives the clear link with the Greek word diaspeirā (diaspora), and has been translated in English as 'dispersion', 'dispersed' or 'scattered'. The Oxford dictionary indicates that it was first applied to the dispersion of the Jews among the Gentiles mainly in the 8<sup>th</sup> -6<sup>th</sup> c. BC but that it now also applies to any group of people similarly dispersed. However, the Lausanne 2010 Diaspora Leadership Team (LDLT) distinguishes between a singular (Diaspora) and plural (Diasporas) – referring respectively to different peoples or of all groups as a whole, being on the move<sup>2</sup> and leaving their homeland (voluntary or involuntary migration/immigration).

When we deal with migration, we encounter a number of dichotomies such as rural or urban, accepted or rejected, in or out, temporary or permanent, internal or

---

1 Inchley, "Globalization, Migration and Mission in the Nepali Context", unpublished, 2006, p. 2

2 Lausanne Leadership Diaspora Team, "Scattered to Gather: Embracing the Global Trend of DIASPORA", Philippines: Lausanne Committee, 2010)14.

international, and voluntary or forced. We live in a society which is revolutionary and dynamic in nature, having consequent intensification of human needs and suffering. On one side, there is an increasing trend of population growth and on other side, the world has been globalised due the impact of urbanization and industrialization. This has led the people to move from rural to urban, in search of betterment, from internal to international in search of survival and so on. This chapter will deal with the migration in the context of Nepal in relation to India and its classification, a brief profile about the metro cities in relation to the Nepali migrants, a biblical approach towards migration, a missiological approach to migration and finally Nepal government and migrants.

## 2.2. WHY DO PEOPLE MIGRATE?

The question seems to be very general but the answer is always same: it is all about survival. Everyone wants to have their own identity and people look for new avenues and opportunities where they can find this. Rebecca Dannis answers the question like this: “People migrate for many different reasons. These reasons can be **economic, social, political or environmental.**”<sup>3</sup>

1. ECONOMIC MIGRATION: This involves moving to find work or follow a particular career path.
2. SOCIAL MIGRATION: This involves moving somewhere for a better quality of life or to be closer to family or friends.
3. POLITICAL MIGRATION: This involves moving to escape political, religious or ethnic persecution, or conflict.
4. ENVIRONMENTAL MIGRATION: This involves moving to escape various

---

3 <http://tilz.tearfund.org/Publications/Footsteps+71-80/Footsteps+78/What+is+migration.htm>

natural disasters such as landslides, earthquakes and flooding or drought.

The first three types are particularly applicable in the context of Nepali to India.

Political Migration is also closely linked with Economic Migration. The youth of the country often say that they don't have any other work than to be involved in politics.

*(Rajniti ma janu bahek aru kehi kam nai chhaina!)*

There are now about 192 million people living outside their place of birth, which is about three percent of the world's population. This means that roughly one of every thirty-five persons in the world is a migrant. Between 1965 and 1990, the number of international migrants increased by 45 million – an annual growth rate of about 2.1 per cent. The current annual growth rate is about 2.9 per cent.<sup>4</sup>

Boen K Moon, Secretary General of the United Nations, in his Message on International Migrants Day 18<sup>th</sup> December, 2009 said almost the same thing, “In 2009, an estimated 200 million people, or 3 per cent of the world's population, lived outside the country of their birth.”<sup>5</sup>

There are several startling statistics which highlight the concerns in my paper. Some of these **global estimates**<sup>6</sup> reveal the migrants' scenario as follows:

1. *There are **214 million estimated international migrants** in the world today.*
2. *Migrants comprise **3.1 per cent of the global population**.*
3. *The total number of migrants worldwide would constitute the fifth most populous country in the world.*
4. ***Women** account for **49 per cent** of global migrants.*
5. *In 2008, **remittance flows were estimated at USD 444 billion worldwide**, 338 billion of which went to developing countries.*

---

4 <http://www.iom.int/jahia/jahia/pid/3> [26th May, 2010]

5 *ibid*

6 [www.iom.int/jahia/jahia/about-migration/facts-and-figures/lang/en#1](http://www.iom.int/jahia/jahia/about-migration/facts-and-figures/lang/en#1) [27th May, 2010]

6. *There are roughly 20 to 30 million unauthorized migrants worldwide, comprising around 10 to 15 per cent of the world's immigrant stock.*
7. *In 2008, there were 26 million internally displaced persons (IDPs) in at least 52 countries as a result of conflicts.*
8. *In 2008, the global number of refugees reached an estimated 15.2 million persons. Today [in 2010] there are 16 million refugees worldwide.*

Migration has therefore become the prime agenda and one of the defining issues in human development. Mission and Migration are now two inseparable agents of the Kingdom. The mission is God's, not ours: In fact we are only the agents. However, migration has to do with human tragedy as well as possibilities, in which mission can play a vital role to transform society at large. The 21<sup>st</sup> century has been referred to by some scholars as 'the age of migration.'<sup>7</sup> Scholars have recently attended to the categorization of the forcibly displaced.<sup>8</sup> Terms like *migrant*, *forced migrant*, *refugee*, *immigrant*, *undocumented worker*, *internally displaced person*, and *alien* are some of the most common.<sup>9</sup> Gorman relates these concerns to the role of the church:

It must not be satisfied with merely binding up the wounds resulting from migration or providing a placebo for the underlying problems; rather it must strike at the roots of this social malaise. In order to bring about justice and to help improve the lot of the poor and underprivileged immigrant, the Church in both emigrant and immigrant countries must speak with one voice on the

---

7 Stephen Castles and Mark J. Miller, *The age of Migration: International Population Movements in the Modern World* (London: Guildford, 2003).

8 Roger Zetter, "More labels, Fewer Refugees: Remarking the Refugee Label in an Era of Globalization," *Journal of Refugee Studies* 29(2007) 172-92.

9 The terms *migrant*, *immigrant*, *internally displaced persons* are often used interchangeably, although they carry different nuances. The United Nations uses 'Migrant' generally to refer to people living outside their homeland for a year or more regardless of their reason or legal status and often includes international business people or diplomats who are on the move but not on the economic ladder. The IOM's World Migration report 2005 defines 'undocumented' or 'irregular migrants' as, not authorized to enter, to stay or to engage in employment in a state (<http://www.iom.int/jahia/jahia/cache/offonce/pid/1674?entryId=932>) [24th February, 2010].

related social issues. Above all, it must act in unison to protect and promote the dignity of man and human rights.<sup>10</sup>

The Migration Theory is seen as being:

...divided between approaches that examine the initiation of migration and those that look at how migration processes develop their own momentum once started. Migration research has its roots in social scientific approaches developed in the epoch of nationalism; in an era of globalization the dynamics of social relations transcend borders and so must the theories and methods used to study them...<sup>11</sup>

### **2.3. MIGRATION IN THE CONTEXT OF NEPAL**

Human migration is a reality of the history of Nepal. It has become a global phenomenon in changing the social structures, economic status, political scenarios, and cultural realities all around the globe. When we look at the history of Nepal, we can see several facts about the migration which led to changes in all these components. Even during the Licchivi and Malla dynasties, there was a trend of migrating from one place to another. The Mallas had an indirect link with India in an earlier phase and so did the Shah dynasty.

Nepali is not a designation of nationality, but of a multi-ethnic people encompassing all the diverse tribes and castes – Aryan, Mongoloid and Australoid – that found their home in the unified Nepal... [I]n India four classes of Nepali ethnics are found (with slight variations in Bhutan and Myanmar where there are also significant Nepali Populations): Nepali citizens working in India either short or long term; those born in Nepal, emigrated to India and now Indian citizens; those born in Nepal, emigrated and now resident in India, but without citizenship, including many who emigrated as children; those born in India, descendants of Nepali ethnics, some with and some without Indian citizenship.<sup>12</sup>

However, Inchley suggests that “[t]here are at least 9 overlapping migratory flows in the Nepali context...” [such as] Urban Drift [town-dwellers], Brawn Drain

---

10 Gorman, G.E., *Migration, Immigration and the Church*, Communitas, XXI, 1978.114

11 International Migration Institute, “Migration Theory” [August 14, 2010]

12 Perry, “*Nepali Around the World*”, Kathmandu, 1997. p.2

[International labour migration], Internally Displaced Peoples [a movement of hill peoples to the Southern Terai – such as 'Sukumbasis'<sup>13</sup>], Street Children, Gurkhas [Employment in the British Army], Brain Drain [migrations of skilled workers to the West], Flesh Trade [5,000 – 7,000 young Nepali women are trafficked into India each year], Refugees & Asylum Seekers [Tibetans and Bhutanese Nepalese], Expatriates.

We do not have any historical data to chart Nepali migrations to India until the Anglo-Nepal war of 1814-15. However, for a brief period (1806-1814) the land area of Nepal included much of what is now India in the NW (Gadhwal-Kumaon), in the NE (Darjeeling) and an area stretching south to Lucknow. Soon after the war, Nepal started supplying labour to India. Nepalis were recruited as 'Gorkhas' in the British Indian army because of their military outstanding bravery and skill. Thus, "[f]or around 200 years, men (and to a lesser extent, women) from Nepal have been leaving their homes in Nepal to seek their living abroad."<sup>14</sup> Perry notes that following

the signing of the Segauli Treaty in 1816 [which] marked the end of territorial expansionism and the type of migration that went with it... and the [Indian] Mutiny in 1857, when the Gurkhas proved their loyalty beyond any doubt, the situation changed dramatically... Although by 1921 only eight percent of the Nepalis in India were in the army, yet, as Davis points out, the influence of Gurkha recruitment was far greater than this suggests... As emigration from Nepal entered this new phase of labour-export, Nepali ethnics were recruited not only as soldiers, but to feed the development needs of British India... In the face of growing economic and land pressures within Nepal, the promise of land was seen one of the strongest pulls, together with the various wage-earning opportunities... Thousands of Nepali ethnics were drawn eastward, first into Darjeeling and Sikkim, on to the southern reaches of Bhutan, into Assam and throughout NE India, and even on to Burma... During the late 20<sup>th</sup> century the attraction of wage-labour opportunities has spread the dispersion on around the world, especially to the Gulf States, Eastern Asian nations, Britain and Europe.<sup>15</sup>

---

13 squatters

14 Inchley, "*Globalization, Migration and Mission in the Nepali Context*", unpublished, 2006, p. 2

15 Perry, "*Nepali Around the World*", Ekta Books, 1997, p.17-18



Nepal is one of the world's least developed countries. Most of the people are dependent upon agriculture and have to cope with great disparities between religion, caste, ethics, languages and cultures. However the love and harmony among people has kept them a unique community in the world, although the present scenario of political crisis has led us to question the Nepalese dignity in the world. The few incidents that took place in Indian metro cities have led India to think about the Nepalese' loyalty and affected relationships with the whole migrant community.<sup>16</sup> Nevertheless, Nepali migrants have done a tremendous job in helping to lift up the Indian economy.

The migration of Nepalis people for employment purposes began with work in the tea estates of Darjeeling and Assam by the second half of the 19<sup>th</sup> century. The reasons behind the migration are identical in Nepal as in other parts of the world. Existing poverty, limited employment opportunities, deteriorating agricultural productivity, political instability, and the dangers of armed conflict are some of the reasons behind the motives for international labour migration. There are many villages in Nepal where labour migration has been established as a culture of the community for many years. The men go aboard to work for a while and return back with some money and experience of different geographical locations. Especially in the Mid-western and Far Western Regions, the rate of the migration is much greater than in other parts of Nepal. The influence of friends, relatives, and well wishers has also played a prominent role in the promotion of international labour migration in western Nepal.

Dr. Bhim Subedi, of the University of Hawaii, stated that migration in/from Nepal happens for three different reasons:<sup>17</sup>

---

16 In 2003, a Nepali man massacred his master in his premises at Vasant Enclave in New Delhi.

17 Subedi, Bhim Prasad. International Migration in Nepal; Towards an Analytical Framework. University of Hawaii. January 1991.

- a. movement related to military recruitment (especially Gurkhas)
- b. movement for agriculture and other economic activities
- c. marriage migration

Dr. Subedi made this statement before the Maoist insurgency was underway. However, a fourth factor of fear could be perceived over the last two decades since Subedi wrote. Furthermore, there is an even more diverse nature of migration from Nepal to India. Nepali migration to India is different in nature from Nepali migration to other places. The statistics reveal that approximately 650 migrant workers leave the country for overseas employment every day.<sup>18</sup> However this data excludes Nepali Migrants to India, due to the open border system between India and Nepal. The flow of migrants has boosted Nepal's economic situation to some extent. The Ministry of Labour and Transport Management estimates that there are 2.27 million Nepali people under foreign employment. Therefore, there is a huge benefit for the country as well. On the other hand, this has become an unyielding impediment for the migrants, due to the social stigma of Nepalis in India and the family tragedy back home in Nepal.

To investigate some of these factors, An exploratory method has been implemented for this project to get some overview of migrants. This indicates that the research work has been mostly qualitative in nature.

## **2.4. NEPALI MIGRATION TO INDIA**

Compared to other nations, India has been the main destination for Nepali migrants due to the open border system. Nepalis were inclined to enter into the Northern part of India in the early days to work on tea plantations and herd the cattle. This could be

---

<sup>18</sup> [www.iom.int/jahia/jahia/activities/asia-and-oceania/south-and-south-west-asai/nepal](http://www.iom.int/jahia/jahia/activities/asia-and-oceania/south-and-south-west-asai/nepal). [29th May, 2010]

presumed as the first phase of the Nepali migration. This trend had shifted to the cities when the access and opportunity were commenced due to industries and multinational companies.

The 1991 Census of Nepal recorded that the absentee population from Nepal in India constituted 89.2 per cent of the total migrants, though this phenomenon has changed in recent years. Migration to the Gulf and Tiger States, the United States of America or Europe was only instigated about 15 years ago. Most of the people from Nepal who have enough resources and are literate and skilled are migrating to the countries in Europe, America and Far East Asia. Others, who are not that much skilled and have not enough resources, are going to South East Asian countries, mainly to Malaysia, and to the Middle East.<sup>19</sup>

In the context of Nepali migration, from 2001, as the internal armed conflict in Nepal intensified, the flow of migrants from Nepal to India increased. According to the Asian Centre for Human Rights, from 1996,

an estimated 350,000 to 400,000 Nepalis have been internally displaced from their villages, many of whom made their way into India. One record in late December 2004 puts the figure at 200 Nepalis crossing the border every hour. Had the displaced people no access to India, the IDP camps may have brought attention to the prevailing humanitarian crises in Nepal.<sup>20</sup>

Dr. Lopinath says,

During the last years of the twentieth century almost every state in Northeast India has experienced discrimination and persecution against the Nepalis, often forcing them to flee their place of settlement, thus leading to massive internal displacement of Nepali settlers. Anti-foreigner movements almost all over Northeast India, triggered by the Son of the Soil agitation in Assam, and the Assam Movement (1979-85), which sought out Nepali and Bangladeshi migrants to be deported to their respective countries of origin, have made these migrants vulnerable to growing instances of nativist backlash.<sup>21</sup>

Nepali speaking people live in almost all the cities in the North East. Dr. Lopi Nath again says,

---

19 Bhattarai, Raju, *“Open borders, closed citizenships: Nepali labor migrants in Delhi”* Institute of Social Studies.

20 The Case for Intervention in Nepal: A report to the 61<sup>st</sup> session of the United Commission on Human Rights, 14 March to 22 April 2005.

21 Lopita Nath, *“Peace and Democracy in South Asia”* Vol 1, No. 1, January, 2005, p.57

the process of migration into North East, Darjeeling, Southern Bhutan and their subsequent settlement began about two centuries ago with the British imperial penetration and the recruitment of the Gorkha soldiers into a British Indian army after the treaty of Sugauli when Nepal had to give up almost one third of its territory into the hand of India during the war with the British colonial power.<sup>22</sup>

The historian, Leo Rose, writes that recruitment centers accelerated the permanent migrations across the borders towards Indian Territory along with the Southwest section of Sikkim in the late 19<sup>th</sup> century. In the past, Nepali migrants have not had to encounter any bitter experience in the North East, but recently, the ethnic groups have come up with land disputes against the Nepalis in Meghalaya. More than 15,000 of the Nepali speaking community have been displaced from Meghalaya and they have been taking refuge at different places of Assam and the adjoining hilly regions. “Indian people of Nepali origin occupied 2.6 percent of the total population of Meghalaya.”<sup>23</sup>

The second important phase of migration was after the Indo-Bhutanese war of 1864, when a flood of Nepalis entered into Bhutan. Although the Sugauli treaty (March 4 1860)<sup>24</sup> gave Nepalis enough room to claim their rights, there have been many ethnic clashes. The demand for a “Gorkhaland” in Darjeeling is the result of this tragedy. The central government seems to be quiet regarding the demand whereas local leaders have politicized the whole issue. This demand began in 1907, when HMAD (Hill Men Association of Darjeeling) submitted a memorandum, demanding a separate administrative setup. In 2008, a new party, the Gorkha Janamukti Morcha (GJM), led

---

22 Before the treaty, the border was extended from the Teesta river in the east to Kangara Fort in the west. The east-west length of Nepal was 1,415 kilometres and the total area was 267,575 square kilometres. Similarly, the distance from Teesta to Sutlej was 1,373 and the area was 204,917 square kilometres. But the treaty reduced the average east-west length to 885 kilometres and the total area of Nepal is confined to 147,181 square kilometres between the Mechi and the Mahakali Rivers. (Sugauli Treaty - March 4, 1816)

23 <http://news.meronepalma.com/readnews/7112-via-meronepalma.com> [11th September, 2010]

24 See Appendix - II

by Bimal Gurung, once again raised the demand for a separate state. However, we have to wait and see the impact of this political phase. This agitation has created a lot of fear and difficulties for Nepalis in West Bengal and other states as well.

The reason for migration to Metros is, of course, in search of betterment and opportunities as well. There are more than three million Nepalis in the North East of India, especially in Assam where the majority have been residing. This is evidence that most of the Nepalis went to North East of India were either being recruited in armies or to find survival especially in farming and herding animals. It is believed that Nepalis were the first group of people who settled in Aizwal, which is the capital of Mizoram.

## **2.5. CLASSIFICATION OF NEPALI MIGRANTS IN INDIA**

There are 4 categories of migrants that we can find in India

1. **Indian Nepalis:** They have been settled for many years, and hold Indian citizenship. Example: Darjeeling, Dehradun, Sikkim and even some parts of the NE etc. They have full rights of Indian citizenship, but at the same time there is an insecure feeling, as illustrated by the recent attack on the Nepali community in Meghalaya, and the issue of Gorkhaland in Darjeeling etc.
2. **Seasonal Migrants:** These migrants are found mostly in the North West of India where they work in orchards during the winter season. Even some of the migrant workers who come to the metros for jobs visit their homeland during the rainy season or during the festival periods. There is a mixed group of these people; some with Indian citizenship and some without citizenship.
3. **Settled Migrants:** This group have come from Nepal but settled in India after

working here for a long time. Most of the Nepalis in the Metros, especially in Mumbai, have been living there for more than 5-6 generations. Most of them have ancestral property in Nepal too. They hold Indian election cards and Ration cards as well.

4. **Periodic Migrants:** A large number of students visit India and other countries. Many keep moving from one country to another in search of betterment. A huge number of Nepali students flow to Indian metro-cities for higher studies. Cities like Delhi, Bangalore, Chennai and Pune are the main attracting points.

When we talk about the Nepali migrants in India; there are also three geographical groups that we need to consider:

1. Nepali migrants in the North East region.
2. Nepali migrants in the earlier occupied land of Nepal (such as Darjeeling and some of the North West parts of India, such as Dehradun and Almoda).
3. Nepali migrants in major Indian cities.

## **2.6. NEPALI MIGRANTS IN INDIAN CITIES: A BRIEF PROFILE**

Regarding the Indian metros and semi-metros, Nepali migration has been increasing since the open border system between India and Nepal gives privileges for both nationalities to cross the border. Nearly 90% of the population of Nepal lives from subsistence agriculture in rural areas, coping with great disparities of caste, gender and geography. Poverty and unemployment have been the main push factors causing Nepalis to leave the country and come to India in search of betterment. Moreover, political instability such as the Maoist insurgency, which created chaos and fear in the

mind of the people, also led them to migrate to India. There was also a pull factor as the industrial growth in metros and semi-metros demanded workers. At the same time Nepalis were in search of employment.

After about 50 years of the Shah dynasty, in 1816, Nepal had to give up almost one-third of its geographical territory in the east, south and west. Now, most of these parts are Indian territory, although some of the land, like Dinajpur and Rangpur are located in East Pakistan since Partition in 1947. The North East migration and the North West migration (including much of West Bengal) are therefore different in nature from city migration, as they include areas that were once – albeit only briefly – part of the territory of Nepal. Migration also varies from place to place, based on its nature and context. However, I have studied city migration almost exclusively.

Even after the Sugauli treaty, there were some disputes between India and Nepal in relation to the geographical borders. Regarding the eastern border,

By the 1817 Treaty of Titalaya, to which Sikkim was not even a party, Nepal retained all territory west of the Mechi River, including Limbuana. Although the territory east of the Mechi was restored to Sikkim, within just 20 years the hill tracts of Darjeeling had been 'gifted' to the British at their request for use as a sanatorium, and it became known as 'British Sikkim...' <sup>25</sup>

Later, "The dispute between India and Nepal involve[d] about 75 sq km of area in Kalapani, where China, India, and Nepal meet. Indian forces occupied the area in 1962 after China and India fought their border war."<sup>26</sup> Then also, regarding the western border,

India and Nepal [still] disagree about how to interpret the 1816 Sugauli treaty between the British East India Company and Nepal, which delimited

---

25 Perry, "*Nepalese Around the World*" p. 27

26 Kyodo (Tokyo) 9 September 1997.

the boundary along the Maha Kali River (Sarda River in India). The dispute intensified in 1997 as the Nepal parliament considered a treaty on hydro-electric development of the river. India and Nepal differ as to which stream constitutes the source of the river. Nepal regards the Limpiyadhura as the source; India claims the Lipu Lekh. Nepal has reportedly tabled an 1856 map from the British India Office to support its position. The countries have held several meetings about the dispute and discussed jointly surveying to resolve the issue.<sup>27</sup>

These disputes created much suspicion towards Nepalis in the eyes of the Indian government and the people as well, which is reflected in their relationship with Nepali migrant workers in India.

Nepal had/has been providing labour forces to India in different capacities. Be it as security guards, household workers, hotel workers or even as corporate workers. Nepalis are given opportunities in the Indian metros due to their bravery and physical strength and endurance. “They are called hill-tractors in North East India.”<sup>28</sup> “After the Anglo-Nepali war of 1815-16, the British Army, so 'impressed by the fighting capacity of the Gorkhas' started to recruit them... Thus a stream of Nepali migration to India and other regions began” (Upreti 2002:44).<sup>29</sup>

### **2.6.1. NEW DELHI**

The 1950's Peace and Friendship Treaty<sup>30</sup> between India and Nepal opened new access and opportunities for Nepalis since there was an open border system. The political instability in Nepal led to many Nepalis crossing the border into India. The most-used border is Nepalgunj although Nepalis often use the Sunauli border since it is easier to travel for those coming from the Eastern and Central parts of Nepal. Moreover, there are direct bus services from Rupaidiha and Sunauli or else migrants

---

27 <http://www.boundaries.com/India.htm> [15th November 2010].

28 An interview with Cindy Perry, the author of “Nepali Around the World”

29 Quoted by Inchley in “Globalisation, Migration and Mission in the Nepali Context”, April 2006.

30 See Appendix - I



can reach Delhi via Gorakhpur or Lucknow. It has been difficult to find migrant workers' statistics. However, one can easily imagine that the ratio of migration has significantly increased. There are two reasons why Delhi is the favourite destination for the migrants.

- Delhi is the nearest metro of India from the Nepal border (only 507 Km away from the border). So, it is easier to reach Delhi than any other major city in India.
- Industrialization and urbanization has opened a lot of access and avenues for semi-literate Nepalis or those who are not highly educated.

The flow of the Nepali migrants has been affected by Nepal's socio-political environment. So, based on this situation, we can guess that there should be around 7 lakh Nepali migrants in New Delhi alone.

A group of Christian people started to have get-togethers in Delhi, in about 1987.

Nagendra Kumar, Pradeep Pradhan of Darjeeling... and Sasir Adhikari of Kalimpong...began to contact other Nepali-Lepcha Christians whom they knew in the city... Pradeep Pradhan, who migrated to Delhi from Darjeeling in 1987 specifically for full-time Nepali-focused Christian worked in conjunction with the Delhi Bible Institute(DBI).<sup>31</sup>



**Figure 2. New Delhi: Capital of India**

31 Perry, *"Nepali Around the World"*, Ekta Books Kathmandu, P.310.

However, there were some other Nepali Christian people who worked in Indian cities in the early phase of time. Pastor M. L. Tamang, who was an employee in the Indian Navy, was transferred in Delhi in 1984 and started first Nepali Congregation at Uttam Nagar in New Delhi.<sup>32</sup>

We came to Delhi (on transfer) in May, 1984 and started worship/fellowship at our house only with our family and two other believers. By the end of 1984/beginning of 1985, a church was established at our house in Uttam Nagar.<sup>33</sup>

People like M.L. Tamang, Satish Chhetri and Umanand Gaire, who have given a significant contribution to the history of the Nepali church in New Delhi.

### **2.6.2. MUMBAI**

Mumbai carries a long history of its own, along with being the industrial icon of India. The sea link with the Arabian Sea opened up world-wide access to Mumbai. In the mid 16<sup>th</sup> century, Portuguese colonists established many RC churches but a century later the area fell into the hands of the British East Indian Company (later the British Raj). There are no official statistics, but it seems that there are at least 20 lakh Nepali migrants in Mumbai. Now Mumbai has become a cosmopolitan city: the biggest and one of the busiest cities of the country. Mumbai attracted more Nepalis than Delhi though Delhi is the nearest destination from Nepal. Part of the reason is that Delhi has been accessible to the highfliers and educated people mostly, whereas Mumbai opens plenty of gates for Nepalis in different companies and industries and it

---

<sup>32</sup> Dr. Perry quotes in her book "*Nepali Around the World*" that the Bible Bhawan was the beginning of the movement of Nepali congregations in New Delhi, since she missed some of the small gatherings during that period. I tried to contact Narendra Pradhan and enquired about the pioneering work in New Delhi. He was not aware of any such Nepali fellowship during '87 and around in Delhi. According to Nagendra, the Nepali fellowship was begun on June 4th 1987 at the Free Church in Connaught Place (Sunday) and thereafter Pastor Pardeep Pardhan pastured at Free Church in New Delhi. The fact is that Pastor M. L. Tamang started his work in West Delhi and it was not identified by Dr. Perry during her visit in New Delhi.

<sup>33</sup> E-mail conversation with Pastor M. L. Tamang from New Delhi.

has also been the target destination for Nepalis since colonial times when Delhi had not even been developed. Suketa Mehta writes in his Novel, 'Bombay lost and found' (2006, Penguin Books):

Once Rajiv Gandhi was talking about taking the country into the twenty-first century, as if the twentieth century could just be leapfrogged. India desires modernity; it desires computers, information technology, neural networks, video supply of electricity in the most places of the country.

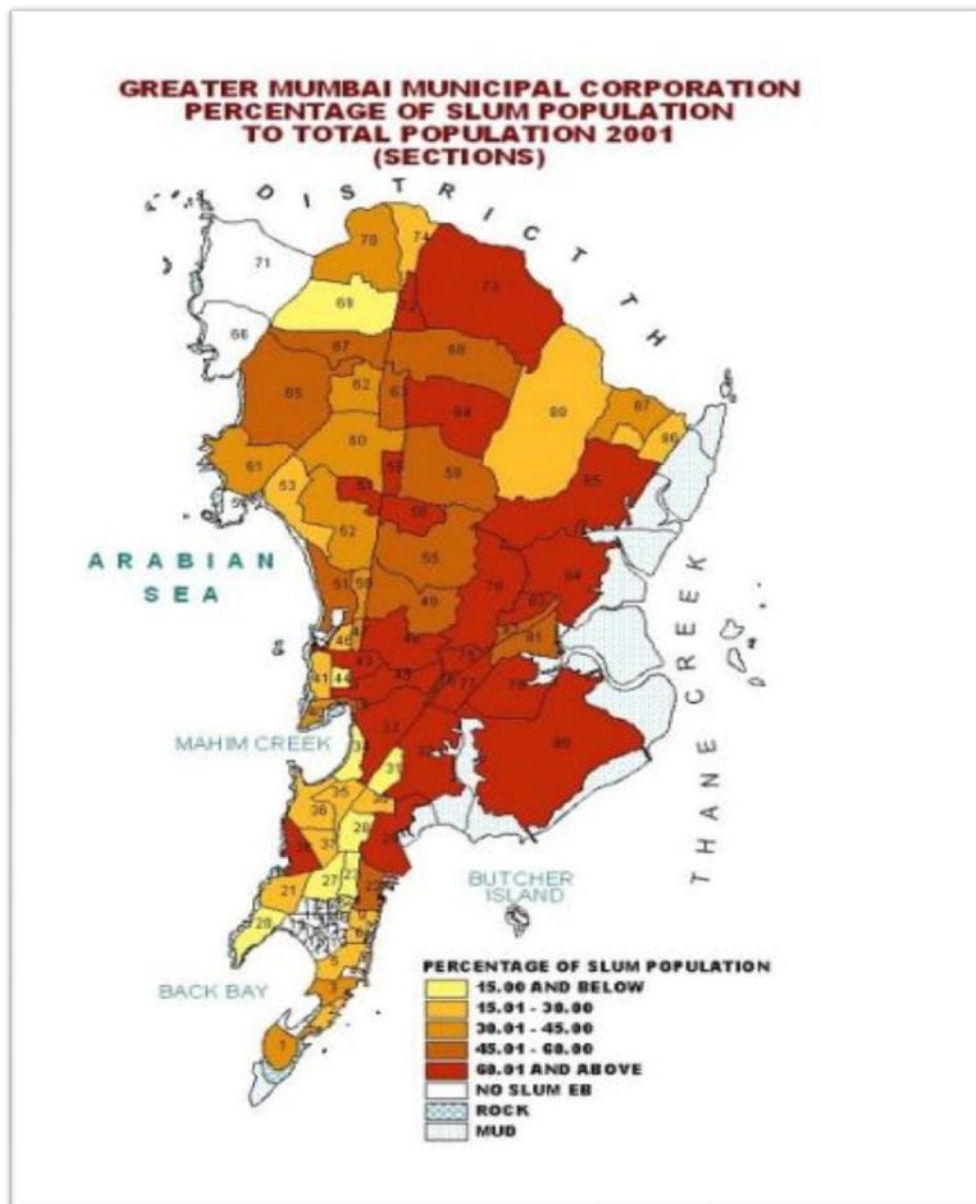


Figure 3. Mumbai

In contrast with the modern Mumbai, there is another reality which is almost impossible to believe, but it is a reality of this metro city. The trend of increasing population and the impact of globalisation can be seen in one or the other way. Suketa quotes the cry of one slum like this:

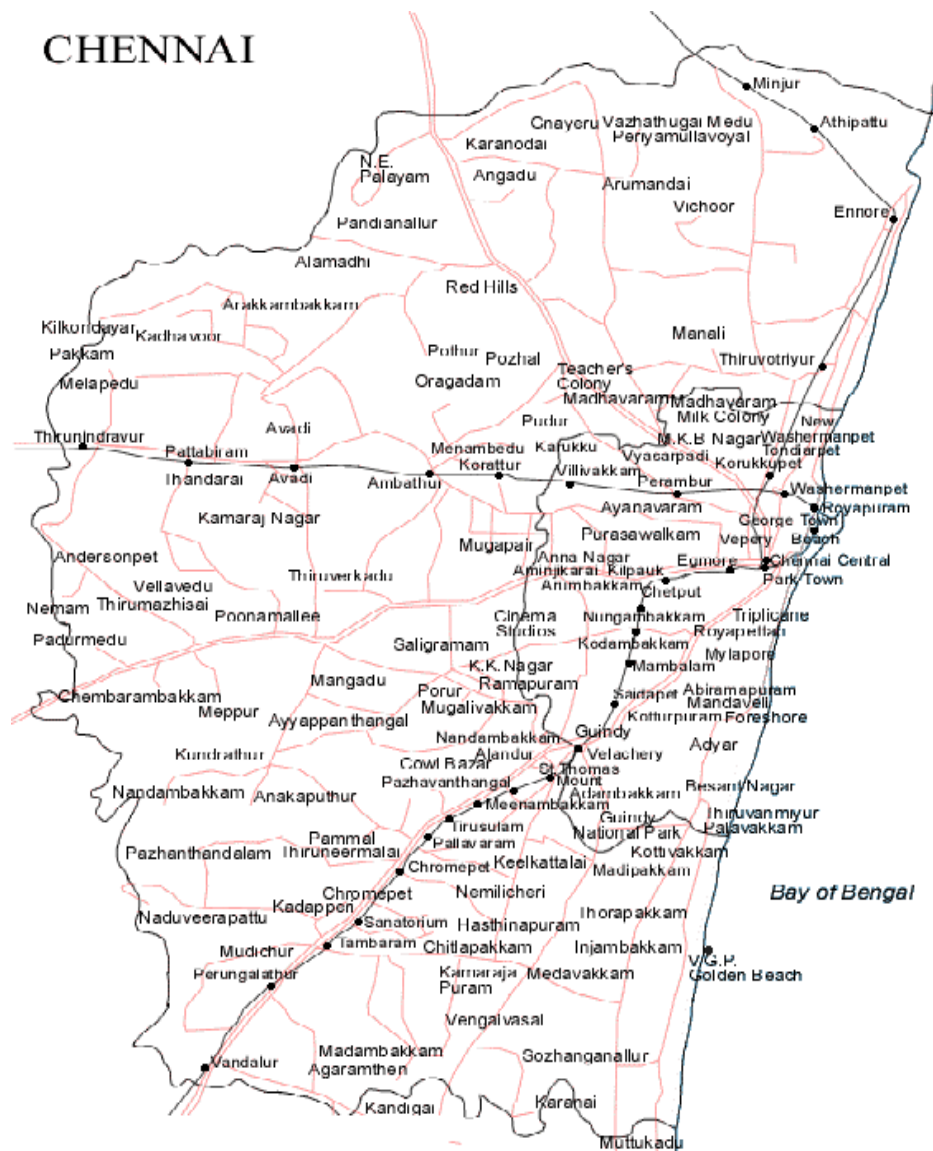
There are two million people without access to latrines in Mumbai. You can see them every morning along the train tracks, trudging with a tumbler of water, looking for a vacant place to squat. It is a terrible thing, a degrading thing, for a woman to be forced to look every morning for a little privacy to go to the toilet or to clean herself while she's menstruating.

Nepali migrants can be seen in the slums more than the residential areas unless they are given the servant quarters in one of the residential apartments. The tragedy of Mumbai is that there is a huge gap between the rich and poor.

A small Nepali church was formed in Mumbai during the mid 1980s in Andheri. This Nepali church has not seen the same growth among the migrant community as it has been in Delhi. I will discuss the facts and the reasons for them in the next chapter.

### **2.6.3. CHENNAI**

Chennai, formerly known as Madras (before August 1996), is the capital of Tamil Nadu. It is the nerve centre of Southern India, having links with the Coromondal Coast of the Bay of Bengal. Chennai has been dominated by different colonial powers, such as the Portuguese, Dutch and later, the British India Company. It became the main hub after Independence brought it new opportunities for industrial development. This city is also known as the automobile capital of India. Its commercial and industrial growth led to a demand for a lot of workers, and which was filled by Nepalis who were looking for such opportunities since Nepal does not have any industrial framework. It is now an emerging destination for Nepali migrants. There might be a community of six hundred thousand Nepali migrants in the city.



**Figure 4. Chennai: A southern Hub Center**

Though there was a small Nepali fellowship, reputedly started in Madras in the early of 1980's by a converted Buddhist, and then he moved on.<sup>34</sup> A few Nepali Christians started to join other language churches. Then, in 2004, Ps. O.C Lepcha started to gather the Nepali speaking people in Anna Nagar. Recently (April 2010), Ps. Raju Tamang started another Nepali fellowship in Nungambakkam.

<sup>34</sup> Perry, *Nepali Around the World*, Ekta Pustak Kathmandu, P.312.

## 2.7. A BIBLICAL APPROACH TOWARDS MIGRATION

Migration is not a new phenomenon in the history of human civilization. Ever since the inception of human history, human beings have been migrating from one place to another. The Old Testament is full of stories of immigrants, forced by hunger or oppression to journey to strange lands. Nothing in history happens by chance. Every geographical move of every human being who ever lived happens within the overall will and sovereignty of God. The fact that God created nations (Genesis 11:1, 6, 7, 9), and determined the place-boundaries (space) and the timing (time) of our salvation. The passage in Acts 17:26-29 implies that

He not only ‘uses’ the ‘Diasporas’; but designs, conducts, and employs such ‘Diasporas’ for his own glory, the edification of His people, and the salvation of the lost. Every dispersed person and people has a place and a role to play in God's redemptive history.<sup>35</sup>

“The link between mobility and divine purposes in the biblical record is striking and figurative of Yahweh’s intimate involvement in human affairs”.<sup>36</sup>

Let us begin with the beginning.

Therefore the Lord God sent [Adam] forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life. (Genesis 3: 23-24).

The ultimate result of human sin led the entire humankind into misery. Be it Abraham's life journey or Joseph's, most of the heroes of the Old Testament experienced migration in one way or the other. “So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran.” (Gen. 12.4) He ultimately came to Mamre, in the promised land. Many

---

35 Lausanne Diaspora Leadership Team, *'Scattered to Gather; Embracing Global Trend of Diaspora'*, Cape Town, 2010, p.15

36 Hanciles, “Migration”, *Dictionary of Mission Theology*, IntVarsity Press ( 2007).225

years later, Joseph was taken down to Egypt and amazingly was given authority over the land of Egypt. However, even here we can see the push-pull factors forcing people to move from one place to another. Many instances in the Old Testament give examples of the pull factor of migration. But how does the original text speak about immigrants? The Hebrew Scriptures use four distinct words for outsiders/foreigners. The one closest to the English term 'alien' is *ger*, found 82 times in the Hebrew (Hoffmeier, p. 48). This terminology will be discussed in the next chapter. Here, I simply want to draw attention to the historical flow of migration in the Old Testament. The book of Exodus is all about the journey of the Israelites toward Canaan. They had been living in a foreign land, Egypt, for many years. Now, they have been released by God to go back to the promised land. This shows that immigration cannot be argued in the abstract; rather it is one of the fundamental ideas of God. But the question then would be raised again, 'why this injustice and hard treatment to the immigrants?' The fact of the matter is that God does have a standard to treat immigrants. Not only did the Old Testament forbid the Hebrews from oppressing their aliens, the Old Testament law actually gave aliens basically the same rights and privileges as the Hebrews. "And you are to love those who are aliens, for you yourselves were aliens in Egypt." (Deut. 10:19) There is thus a moral law which works in the course of humanity that controls the civilization. Each civilization then decides how its immigrants should be treated. In a country like India, there are also some sort of moral laws which control the Indian civilization and shape the conduct of Indian people. In fact, this moral law is not general throughout India but rather differs from state to state. However, the Hebrew Scriptures go even further, and give a special place to the immigrants. That is amazing! Taking into account the experiences of Nehemiah and Ezra, we can sense how much God longs for the migrants to come

into the fold of oneness! God even granted Nehemiah a favour in the sight of the officers to pave his way in rebuilding Jerusalem.

Unlike the Old Testament, the New Testament contains no explicit teaching about immigrants or aliens, although the fact of the matter is that the early evangelism was based on scattered people, reaching out beyond the ethnic residents of Israel. This is then a call to all the Diaspora churches to think about the Nepalis who are spreading all over the world: it is a challenge and an appeal to the Nepali Church to think about the Diaspora community..

## **2.8. MISSIOLOGICAL APPROACH TO MIGRATION**

*“Christianity is a migratory religion...the book of Genesis might almost readily have been named the book of 'migrations'.”<sup>37</sup>*

In the previous section, I discussed the theological foundation of migration. In this section, I will deal with mission perspectives of migration and how mission interprets migration in relation to globalization.

The word 'Mission' has a special place in the faith perspective, although it is not found in any older translations of the Bible. However, the New Testament clearly regards 'God's kingdom' made known in Christ, as intended for 'all nations' and this soon leads to the creation of a terminology in the church which has become known as 'Missiology'. This is one of the disciplines of Theology. It is incomplete to deal with the theology without acknowledging the depth of God's heart, which, in fact, is a heart for mission. Now, as we look at the spread of the church, it is clear that Mission and Movement (I term it as 'migration') are two sides of the same coin. The highlight

---

<sup>37</sup> Hanciles., “*Migration*”, Dictionary of Mission Theology, ed. John Corrie, P.225.



of the Lausanne III congress was on the Diaspora – those 'scattered' or 'driven out' or 'exiled'.

In Acts 17:26-28, God's sovereignty is seen over human history:

“From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him-- though indeed he is not far from each one of us. For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.'”

“...God creates nations (Genesis 25:23; Psalm 86:9-10), [provides] languages [and] cultures (Gen 11:1, 6, 7, 9) [and determines the spatial and temporal dimensions of mankind's habitation] (Acts 17:26-29) [which implies] that He had not only had used 'Diasporas as provision; but missional means for: His own glory, the edification of His people and the salvation of the lost.’”<sup>38</sup>

### **2.8.1. THE IMPACT OF GLOBALIZATION ON MIGRATIONS**

Recently, I came across a 9 year old child who grabbed his Notepad. Suddenly her mom took the Notebook away from her and said to her that she would buy her a laptop when she became older. The child replied promptly, “No! Don't buy a laptop! I love Notebook.”

I was astonished by the child's reply. Even a 9 year old child knows the difference between a Notebook and a Laptop! We are living in the post-modern age where east and west have met; a globalized world where almost everyone has access to the rest of the world and is expected to move the same way as everyone else.

The UNHD (United Nations Human Development) report provides some perspective on just what it means to live in a globalized, but grossly unfair, world in an age when

---

38 Lausanne Diaspora Leadership Team, *'Scattered to Gather; Embracing Global Trend of Diaspora'*, Cape Town, 2010, p.21.

truth has been made relative and today's generation is therefore in a dilemma to find the truth which, of course is an absolute.

1. *The richest 20% of the world's people consume 86% of all goods and services. The poorest 20% consume 1.3%.*
2. *Americans and Europeans spend \$17 billion a year on pet food. This is \$4 billion more than the estimated annual total needed to provide basic health and nutrition for everyone in the world.*
3. *Americans spend \$8 billion a year on cosmetics – 2 billion more than the estimated annual total needed to provide basic education for everyone in the world.*<sup>39</sup>

There is a huge disparity between these two groups of people. The rich are becoming richer and the poor are becoming poorer and poorer. There are many important issues here. Rather than to generalize about the issues, I would like to bring the factors that hamper Nepali migration into missiological perspective. "Nepal has joined the 'global village' in 1951, after the overthrow of the Rana Regime."<sup>40</sup> (Thompson – Dahal 2005:87) Dr. Inchley identifies four fundamental points which describe the migratory aspects of globalization.

1. *Economic and Financial Factors.*
2. *Socio-Political Factors*
3. *Ideological and Cultural Factors*
4. *Violence and Environment*

Nepal is the 13<sup>th</sup> poorest country in the world where unemployment rate ranks in 9<sup>th</sup>

---

39 As summarized in *The New York Times* (September 27, 1998, p.16).

40 Inchley, *Globalization, Migration and Mission in the Nepali Context*, April 2006, unpublished

position in the world. (\$ 4.5 billion - 2009)<sup>41</sup>. Almost a third of the country does not have proper roads or access to water, health and education. More than seven million people above six years of age are still illiterate in Nepal. *Repubblica*, in 2010, stated that in the group of 15-24 year-olds, 86% cannot read and write even a simple letter, but this is almost certainly incorrect as other government statistics strongly contradict this figure.<sup>42</sup> Even the more optimistic figure of only 60% literacy means that illiterate or semi-literate Nepalis are hampered in finding access to the outside world. The political factor seems to be another cancer for Nepal. Political leaders do not stand by their speeches in their actions. All top leaders seem to be tied to their chairs, instead of being interested in the citizens. The country endeavored to elect a Prime Minister and only on the 17<sup>th</sup> attempt did they manage to agree and elect someone! The society is full of fear and trauma. More than 10 years of civil war dispelled any normalcy and caused agitation and fear among the younger generation. This is a direct push to the Nepalis to leave their homes, especially as young people became the army recruiting target of both Maoists and Government. The peaceful land of Nepal became a battlefield where one Nepali had to kill another one. Though many have moved into the 21<sup>st</sup> century, there are many others among the people who have not even seen electricity and cell phones. The global trends of industrialization and urbanization have forced the new generation to seek an internal or external gateway for their survival. The flood of people, therefore, leaving their villages and settling in the cities and abroad has increased significantly over the last 10 years.

---

41 The information regarding Nepal in this section is taken from the 2010 World Fact Book of the United States Central Intelligence Agency. There might be some differences from the Nepal Economy 2010 information.

42 The Labor Force Survey of 2009 conducted by the Central Bureau of Statistics, published in *Repubblica*, Vol II, No. 208, November 24, 2010. (As the 2001 Nepal Census claimed 40% of the total population were illiterate, it would seem more likely that 86% of the youth are actually literate: not illiterate!)

## 2.8.2 MISSION AMONG MIGRANTS (OPPORTUNITIES AND CHALLENGES)

The question may now be asked as to how we can minister to those high flyers<sup>43</sup> and migrants. This was one of the leading agenda points during the third Lausanne congress in Cape Town in 2010. Dr. Enoch's views will be presented over this section.

*East→West*

*South→North*

There is a global trend that the migrant population is moving from 'south to north, and from east to west' towards seven of the world's wealthiest countries. These seven wealthiest countries have much smaller populations and yet one third of the migrants' community are found in these seven countries. The surprising – and exciting – point is that many of the migrants are from unreached people groups. Therefore there is no excuse for mission agencies or individual Christians to say that they cannot reach them.

*In UK, there are 12,000 African immigrants worshipping the Lord every Sunday. This is the largest congregation in the whole of Europe.<sup>44</sup>*

Migrant Christians are popping out everywhere in the world. Even in the context of the Nepali Diaspora, Christianity has been spread by Nepali migrants within the country and beyond. Significant growth has been seen as the migrated community

---

<sup>43</sup> Students group and occasional migrants

<sup>44</sup> Case study of Kingsway International Christian Center

which has returned home, has reached out to their home towns and villages where even the Nepali church has not been able to reach.

There are three aspects that we need to keep in mind when we deal with Diaspora missions. This is the phenomenon of Diaspora Missiology or a new emerging missiological paradigm.<sup>45</sup>

1. *Ministering to the Diaspora (in evangelism and service)*
2. *Ministering through the Diaspora (motivate and mobilize)*
3. *Ministering beyond the Diaspora (Cross-cultural Missions = Great Commission)*

This new dimension has to be included into Mission as it is at present, although in fact, it is the same biblical phenomenon – the Great Commission. Christ's command was to make disciples of all the nations – and in the case of the Nepali Diaspora, this means not only to Nepalis. It seems to me that the traditional paradigm needs to be interpreted in a Diaspora paradigm, which integrates the nations. It is non-spatial, moving along with God, a ministry without borders.

Lausanne 2010<sup>46</sup> launches a seven-step strategy, appealing to all Christians, local congregations, mission agencies, the academy and the market place:

1. *Embrace the vision for the Diaspora peoples.*
2. *Ensure the right attitudes*
3. *Explore your neighborhood.*
4. *Engage in holistic ministry*
5. *Equip for effective ministry*

---

45 Dr. Enoch's presentation during the Lausanne Conference in Cape Town, 2010.

46 *Scattered to Gather' Embracing the Global Trend of Diaspora*, pp.32-38.

6. *Encourage building genuine relationships*

7. *Empower the Diaspora Christians or churches for mission.*

Are we racially prejudiced or ethnocentric? It is important to know the reason for the scattering, the problems, religious affiliations, original land of the migrants, their worship place, educational level etc. in order to reach out or minister to the people in Diaspora. Advocacy is also an important issue for migrants' ministry. Networking and partnership are other keys which may facilitate us working together in Diaspora Mission. When God and His people are on the move in the world, we Christians may need to cross the hedges of our traditional ideas!

<div> <div>Migrant</div> <div>Orientation</div> </div>	<b>Voluntary</b> More choice/option...  <b>Proactive Migrants</b>	<b>Involuntary</b> ...Less choice/few options... <input type="checkbox"/> ..... <input type="checkbox"/>	... little choice/few options  <b>Reactive Migrants</b>
<b>OUT-WARD</b>	<ul style="list-style-type: none"> <li>• Tourists</li> <li>• visitors</li> <li>• students</li> <li>• professional</li> <li>• transients</li> <li>• business travellers</li> </ul>	<ul style="list-style-type: none"> <li>• Economic/ labor migrants</li> <li>• rural-urban migrants</li> <li>• anticipatory refugees</li> <li>• people induced to move</li> </ul>	<ul style="list-style-type: none"> <li>• Refugees</li> <li>• Expellees</li> <li>• Internally displaced people</li> <li>• Development displacement</li> <li>• Disaster displacement</li> </ul>
<b>IN-WARD</b>	<ul style="list-style-type: none"> <li>• primary migrant newcomers</li> <li>• family reunion/formation</li> </ul>	<ul style="list-style-type: none"> <li>• visitors, students or tourists who seek asylum</li> </ul>	<ul style="list-style-type: none"> <li>• Asylum seekers</li> <li>• Refugee seekers</li> </ul>
<b>RE-TURN</b>	<ul style="list-style-type: none"> <li>• returning migrants &amp; refugees</li> <li>• voluntary repatriates</li> <li>• voluntary returnees</li> <li>• repatriates long-settled abroad</li> </ul>	<ul style="list-style-type: none"> <li>• returning migrants &amp; refugees</li> <li>• mixture of compulsion</li> <li>• inducement &amp; choice</li> </ul>	<ul style="list-style-type: none"> <li>• exported/expelled migrants</li> <li>• Refugees subject to repatriation</li> <li>• Forced returnees</li> <li>• Expatriates long-settled abroad</li> </ul>
<b>ON-WARD</b>	<ul style="list-style-type: none"> <li>• Resettlement</li> <li>• dispersal by strategy</li> </ul>	<ul style="list-style-type: none"> <li>• third country resettlement of refugees</li> </ul>	<ul style="list-style-type: none"> <li>• Scattering</li> <li>• Forced dispersal</li> </ul>
<b>STAY-PUT</b>	<ul style="list-style-type: none"> <li>• staying by choice</li> <li>• household dispersal strategy</li> </ul>	<ul style="list-style-type: none"> <li>• people confined to safe havens / countries / areas</li> </ul>	<ul style="list-style-type: none"> <li>• staying of necessity</li> <li>• Containment</li> </ul>

**Figure 5. Forces and Choice of Migrant and Five Types of Orientation**

## **2.9. SUMMARY**

This chapter has examined the facts and historical issues surrounding migration of Nepalis into Indian metro-cities and provided a brief description of the situation pertaining today. It has also looked at what the Bible has to say about migrants and migration issues and investigated the missiological dimension of migration. The next chapter now describes the work which was carried out during the Internship period.



## **CHAPTER 3**

### **SITUATION OF NEPALIS IN THE INDIAN METROS**

#### **3.1. INTRODUCTION**

This section will deal especially with the practical aspects of the research that was carried out in the three cities (Delhi, Mumbai and Chennai). Each section will carry the facts and figures of what was done in the field work during the internship period. However, these figures give only an overview as personally experienced by the researcher and are not intended to convey the whole accurate picture.

#### **3.2. THE NATURE OF CITY MIGRATION<sup>1</sup>**

Metros have been a prominent place for the migrant workers to come, and where jobs are available. Another fact is the open border system between India and Nepal, which gives Nepalis full freedom to cross the border for employment. Moreover, the increasing trend of migration is found since the mid 1990s when the Maoist revolt began. Some of the factors related to how and why Nepalis have migrated to Indian metros are as follows:

##### **3.2.1. POLITICAL FORCE**

The political scenario has affected migration directly and indirectly. Nepalis had to rush to India due to the fear of being victims of the crisis. Also, many people had no other job since development and growth were stopped.

I had a small shop in the village. Everything was going on all right. One day, out of the blue some of the youth were taken by the Maoist army. We suspected that they were killed but later, information was given that they too

---

<sup>1</sup> All the statistics given in the paper relate to my own research study. They may therefore vary from any government data. This is partly because this study was carried out among a mixed group (in terms of their employment).

joined the Maoist army. Our villagers were told that the Maoists were in need of more people in their force. My parents decided to send me away from the village. I was in a dilemma: what to do? I couldn't wait any longer in the village. I just crossed the border and came to Delhi. I was in touch with some of my villagers who had already been working here. I also joined a hotel. Since then I am working here and support my family. I had to sacrifice my study due to the political crisis. What to do when you don't get work in Nepal? Even if you get the work, youth like us are not secure. Now, I can visit my parents during the festival time. Earlier it was tough even to visit my parents.<sup>2</sup>

The International Crisis Group (ICG) reports that Indian Embassy officials indicate that roughly 120,000 displaced Nepalis crossed into India during January 2003 alone – fleeing both forced recruitment by the Maoists and RNA (Royal Nepal Army) attacks... The outflow of villagers from insurgency-hit mid-western districts has now reached a peak. Officials at the border police post at Nepalganj told us they counted more than 8,000 people passed through during the week 4-11 December, 2002, the highest weekly figure that they have ever recorded. (In Global IDP – April 2003).

### **3.2.2. THE ECONOMIC CRISIS**

There were encounters with many people who had different stories about their stay in Delhi. Migrating to India has been the option for survival for many migrant workers. The population is growing day by day but opportunities for jobs are limited in the country.

Why should I stay in Nepal? I can't support my family. The harvest is not good at all. Our family is from a poor background. My father can't work like before. I tried to find some jobs in Nepal but couldn't find anything except in politics. There are more political leaders than workers. I am happy here. At least, I easily get paid at the end of the month. I can see a better future here in Delhi than in Nepal.<sup>3</sup>

---

2 A comment by a migrant worker who hails from Arghakhanchi and now works in Delhi

3 Hari Bahadur Rokaya, a migrant worker who comes from Doti and now works in Delhi.

It has been hard work, even to survive for the normal Nepalis mass, due to the long political instability, which created chaos in the hearts of the people. Farmers cannot find the market for their goods, students are easily influenced by the political leaders in order to join the political parties, workers have no opportunity for a job since industries and private sectors are shutting down due to the unfavorable environment of the country.

### **3.2.3. SOCIAL STIGMA**

Trafficking has been a hidden agenda in migration. It is painful to say that a big number of Nepali women are forced to engage in the sex trade in Indian brothels. I visited one of the Indian colonies in Mumbai and found quite a number of Christian organizations who are involved in rescue work. This is a good move from the Church and Christian organizations. However, there is a need of partnership and networking in order to make the work more effective. Let me describe this tragedy of Nepali women in the Indian city.

I am from Achham. I got married in my early teens. My husband brought me to Mumbai. In fact, he told me that he works in the city and life is easier in the city than in the village. He introduced me to his aunt but she was not his real aunt (but the pimp) and the next day he left the house and the aunt showed me her real colours, forcing me to engage in the business which was not even in my dream and imagination. I didn't have any other option. I had no chance to escape at all!<sup>4</sup>

Now, this lady is seriously ill. Her relative, who is also doing the same business, looks after her. She is infected with HIV and the pimp no longer wants to take her for the business. She even can't read the letters and doesn't know which medicine should be taken at which time! I was so glad to see that one of the Nepali pastors is giving a helping hand for her medication.

---

<sup>4</sup> A migrant who comes from Achham, now lives in Mumbai.

### 3.2.4. VOLUNTEER MIGRANTS

This group prefers to go abroad, thinking that life is much easier there. In Delhi, I visited 10 such small Chinese restaurants and just took a short study. There were 85 Nepalis I found working there.

SN	Age group	No. of Respondents	Percentage
1	Below 15 years	21	25.00%
2	People between 15-20 years	27	32.00%
3	People between 20-25 years	18	21.00%
4	People above 25 years	14	16.00%

**Figure 6. Nature of the migrants**

Out of 85, there were 25 people (29%) who joined voluntarily (without any political pressure or economic burden). Is this not a concern to the Nepal government? And for the Nepali church in the Diaspora? Sometimes we, the church set the boundaries within four walls, neglecting the real needs of the people.

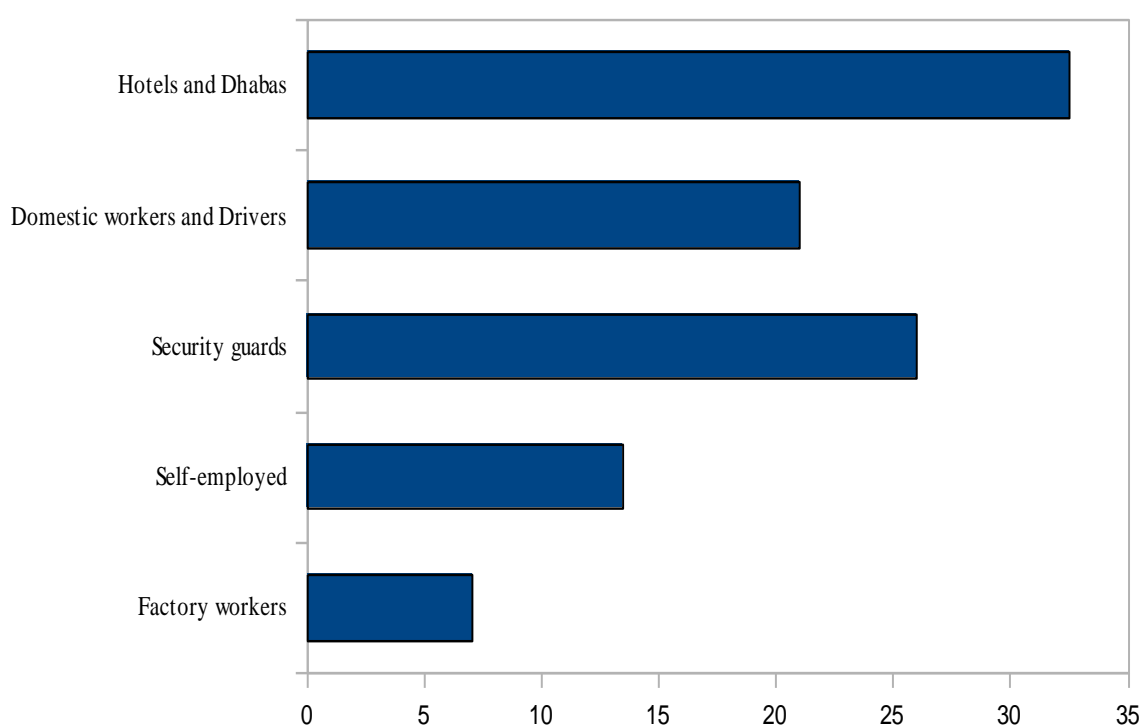
### 3.3 DELHI: THE EMERGING CITY

Delhi gives easier access for Nepali migrants to find a place than the other metros. People easily get a rented house, even without having a lease agreement or showing any documents. Most of the Nepalis are found in the open residential colonies where

the rent rate is lower than 5,000 IC. However, as Delhi does not have so much industrial advancement, most of the migrants are moving on towards adjoining cities, such as Noida, Gurgaon, Panipat and even to Chandigarh and Jaipur. Although there are some people who are employed in the companies it is very much limited. However, the following graph shows the type of employment that Nepalis have accessed:

### 3.3.1 HOTELS AND DHABA(S)<sup>5</sup>

Hotel and Dhaba work are the preferred jobs for migrants since it does not require any



**Figure 7. Educational Statistics Among the Migrants Group**

qualifications in joining the work. Even though they are not paid a reasonable amount of salary, they join the work as migrants do not have any other options for the job. Nepalis are the preferred workers in the hotels and dhabas since they are found to be expert cooks. Even though they do not have any degrees on cooking, their practical

---

<sup>5</sup> North-Indian term: A place where you can have lunch and dinner!

skills prove their ability to be cooks, be it in the Taj hotel or Oberoi or Hyatt. Migrants who work in hotels or restaurants earn good money and are somehow able to support their families financially quite well. But there is another obstruction on these people as it seems that their family life does not sound healthy due to the long gap between times when they can relate with their own people. Their wives cannot stay with them in Delhi but only visit them occasionally. The children are therefore not well linked with their parents and somehow lack parental advice. Most of the hotel workers do have their own bank account here in India, but dhaba workers do not. This is because banks do not open accounts for migrant Nepalis unless a private company opens one on their behalf if they are employees of that company.

### **3.3.2. DOMESTIC WORKERS AND DRIVERS**

Domestic workers are found mostly in South Delhi, where the diplomats reside. People who are working for the foreign diplomats seem to be happier and better paid. Their life seems to be much easier than that of those who work for Indians. Most of the women easily get jobs in the domestic field. Now, however, migrant workers can hardly acquire the driving license for the commercial driving, although it is easy for those who hail from Darjeeling or for Nepalis who have Indian citizenship.

### **3.3.3. SECURITY GUARDS**

The Private Security Agencies (Regulation) Act, 2005 (2) tightened the rules and regulations and so now people prefer to employ security guards through agents rather than to enroll them directly. However, the private companies are not very loyal to the guards in giving their payments. Though security guards do have some rights, they are

often not aware of the regulations. Nowadays also, it is not easy for a migrant to engage as a security guard if he is not educated or if he does not carry a certificate of at least 8<sup>th</sup> standard.

I was deployed by the security company at Vasant Vihar in 2003. I managed my duty time with my reliever<sup>6</sup> by exchanging our duty hours. However, he made mistakes in handling the radio set. Next day, I went to the duty post and my supervisor had written in the diary to report me to the office. I had no idea why I was being asked to report to the office. I went to the office. As soon as I entered, someone hit me badly from the back and said, “*Tuhi hai na, khub gana gaya karta tha! Teri aise ke taisi*”<sup>7</sup>. And the supervisor slapped me again. I was just crying, “No! I didn't sing,” but I was helpless and they didn't listen to my plea. If they do this to me then how much more would they have done to other innocent Nepalis who can't even read and write. Without an investigation, they just blamed me. I didn't know that my duty reliever had made mistakes in my duty hours.<sup>8</sup>

#### 3.3.4. SELF-EMPLOYED

This is a new trend of work towards which migrants seem to be attracted. However, although they have found a new avenue for survival, it seems that they are being deflated in different ways. Most of the migrant communities start a Chinese *dhaba* on the roadside. Another trend, started a couple of years ago, is to cook Nepali *momos*



**Figure 8. Migrants Workers Making Momos in New Delhi**

6 A duty partner. There were 3 persons deployed in one post.

7 “Aren't you the one who used to sing the song on the radio set! You stupid!”

8 Experience of a migrant worker who is working at Vasant Vihar, New Delhi

which has great demand in Delhi. However, they are being cheated by the local people who charge them for occupying the place close to the shop or roadside, to sell the *momos*. If someone has to sell nearby a shop, he has to pay to the shop owner 2,000-3,000 rupees IC per month even if the shopkeeper does not own that shop. In \*Noida, a group of Nepalis have started a Chinese Dhaba nearby a MNC (Multi N--\*- \*++ational Company). Their mobile trolley is set on the roadside during the daytime. Call centre employees come for their lunch and dinner and this business is profiting well. The following conversation ensued with these workers.

“It's good then, you don't need to pay the rent.”

He said, “No! We pay every day 1,000 to the agent.”

+When it is asked, “Who is that agent?”

“He is a local person,” replied the man.

“Does he own the building (which was just close to the *dhaba*).”

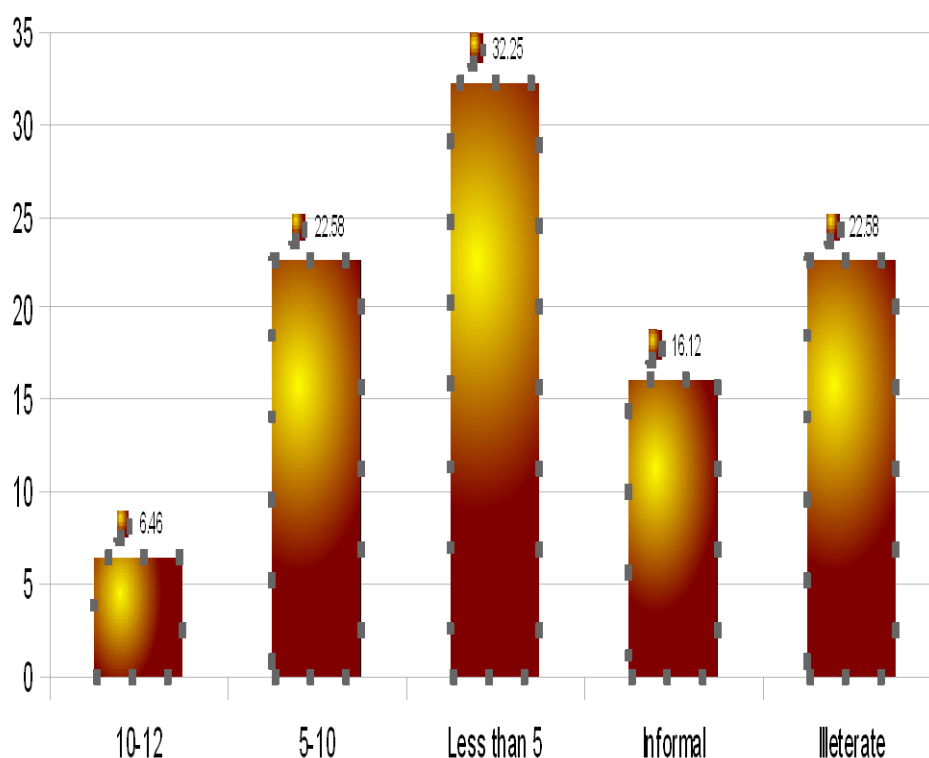
He replied, “No, no! He doesn't. In fact, he is an influential person. The local police only listen to him.”

-Southern Delhi is full of *momo* trolleys. It seems that it is a good-earning business. Generally, migrants prepare the *momos* at home and supply them to different parts of the city during the evening hours, especially in the market place. Chirag Delhi, Vasant Gaon and Munirka are the famous venues where one can easily acquire these *momos*.

### **3.4. EDUCATION AMONG THE MIGRANTS**



Educational level differs among the migrants. The literacy rate is quite good among the Indian Nepalis and among migrants from Eastern Nepal.



**Figure 9. Educational status among migrant Nepalis in New Delhi**

It is not so good for those migrants who come from the West, Mid-west and Far-west of Nepal. This distinction shows needs and where the church can help them in a better way. According to my survey, 22.58% of people still did not know how to read and write. This study was done among the hotel workers, security guards and domestic workers, if it had been done among the domestic workers only, the illiteracy rate would have been much higher.

90% of migrant workers (out of the illiterate group) claimed that they could not get an education due to poverty. 5% of them say it was a political reason that prevented them from studying. However, political conditions have some sort of impact over one's economic status. Another 5% feel that education is not necessary at all.

### 3.5. CIRCUMSTANCES OF THE MIGRANTS' FAMILIES

“Ke garne Nepal ma! Kamayako khana khan didaina sarkarle! Hami garib ko thau hoina Nepal. Neta haruko bashan garne thau ho Nepal!”<sup>9</sup>

Family life is not as good as it is supposed to be.

1. *18% of migrant workers are not sure about their return to Nepal However, they do have their property in Nepal, while preferring to stay in Delhi. Almost half of them hold Indian citizenship (and so have Ration Card and Election card,)*
2. *70% of the migrants are thinking to go back to Nepal in the near future.*
3. *The remaining 12% are planning to stay in India. This group of migrants migrated 2-3 generations ago.*
4. *Not able to guide the children as they are supposed*
5. *Because accompanied by their families they are hardly able to support their children's schooling.*
6. *Not able to save any money from their income*

#### 3.5.1. VULNERABILITY AT THE BORDERS

Every time the migrants pass through the Indian borders, Indian customs officers will charge them money. This has become their habit of dealing with the Nepali migrants. The Indian government is silent in this regard and the Nepal government also does not even appear concerned. Most of the Nepalis in Delhi have come from the Mid-western and Far Western regions of Nepal and so Nepalgunj, Gorakhpur, Banbasa and

---

9 “What to do in Nepal? The Government doesn't give us the freedom to have the earned portion. Nepal has been the pulpit for the politicians.” A comment by a migrant who works in the Chinese Dhaba in Noida.

Tanakpur have been the favourite border junctions for migrant workers on their way to Delhi. However, the impact of education is seen at the border for the migrants who are educated are less vulnerable than the migrants who are illiterate.

### 3.5.2. VULNERABILITY AT THE WORKPLACE

Another issue arises at the workplace, when they join the work. Due to the lack of information, they don't claim labour rights, most of them do not even claim their provident fund after working in a company for long time. Nepalis reserve the rights and privileges to work in India due to 1950's treaty. However, most of the Nepalis are



**Figure 10. Shalom A.G. Church New Delhi**

not even aware of this right. Apart from that, Nepalis have a problem of alcohol addiction which has obstructed them economically and socially. The lack of education has been another stumbling block for the growth of the migrant workers, especially in the North Western part of India where migrants engage in construction work. Most of

the time they are deprived of their legal rights. If someone is injured in their workplace or dies in the workplace, he or she does not get the compensation that he/she deserves. The Local Migrant Organizations (which are politically affiliated from Nepal) try to help but only if the victim's family is from the same political affiliation.

### **3.5.3. PLIGHT OF THE MIGRANT WORKERS**

When the question is asked, “What are the problems that you have to face in Delhi as a migrant worker?” people expressed their answers in different ways. Some of these are listed below:

- 1. We have to be far away from the family.*
- 2. We have accommodation problems.*
- 3. Local people look down on us.*
- 4. Unemployment is common.*
- 5. Sometimes we have to struggle for food.*
- 6. Our families are not safe.*
- 7. We face problems due to lack of documents.*
- 8. We are abused at the Indian borders by custom officials.*
- 9. Our children can't go to school.*

### **3.5.4. A CASE STUDY**

This case study gives a warning to the youth who think that life is much easier in an Indian city than in Nepal. While there is nothing wrong in migrating if there is good

reason, migrants should know their rights and duties in the host country to which they migrate.

My name is Akhil<sup>10</sup>. I finished 12<sup>th</sup> standard from Nawalparasi. I came to Delhi in March of 2009. I thought of joining the Nepal Army but didn't go for that line because of the political crisis. My friend came to India earlier than me and got a job in the Indian Army. He told me that I have to work for one of the officers for about a year and then the officer could easily help me in getting recruited into the army. I came to Delhi and started to work for one of the officers. It's almost going to be a year now but the officer doesn't give me any hope for army recruitment. It seems that he is not interested in my life. I worked for him for nearly 11 months, without a single penny, hoping that he will give me the job. But He says that he can't do anything unless I work for him about a year more. All my hope is gone. I lost one year. I think I have to go back to my country. I will join a college and resume my study.

Based on Akhil's life story, we need to consider how we can motivate the upcoming generations. Our churches at home and in the Diaspora need to consider some strategies to guide the upcoming generation from being led astray. This could be one of the main ways to strengthen the churches of Nepal and ultimately impact the society as well. The Diaspora churches have to move ahead. Another emerging issue concerns student migrants, who are at the stage of transition, but unable to make decisions. They need counselling after they have left school. Our church intellectuals and academicians could be an excellent tool to strengthen this generation; however this is not yet practiced. The importance of counselling is underestimated and has not been given any status in Nepal, neither in secular education nor in Christian circles. It has witnessed the inflow of Nepali students for Nursing studies / MBBS in South India and to CA (Chartered Accountant) courses in Delhi. There is nothing wrong with this but what embarrasses is that the parents seem to be much more interested in their children to become CA or Nurses than the children do. They rarely give the

---

10 Name is changed! A migrant worker who comes from Arghakhanchi and now works the Delhi.

children full freedom in choosing their career. This is a stumbling block in South Asian countries and especially in Nepal.

### 3.6. MUMBAI: THE MAXIMUM CITY

*“Don't call me sister! I am not a sister of anyone?”<sup>11</sup>*

*“I lost my hope. I don't have any identity back in my home. Life will end here. As long as I breathe, I have to do this business.”<sup>12</sup>*

Mumbai has become the city of power, pleasure and passages for the entire world. The city has a lot of diversity in itself. It has a pool of technical power but a third of the people cannot even read and write.

The country produces some of the best technician brains in the world but neglects to teach my plumber how to fix a toilet so it stays fixed. It is still a Brahman-oriented system of education; those who work with their hands have to learn for themselves. Education has to do with reading and writing, with abstractions, with higher thought.<sup>13</sup>

I went to Mumbai in the early part of July 2010. However, finding a room to rent was the most gruelling task that I ever approached. Eventually, having to stay with the internship friends in Naya Gaon, which is on the Western line of the railway junction and almost at the end of northern Mumbai, became very much helpful. It was adventurous in one sense travelling all the way from Naya Gaon to Navi Mumbai, 150 Km every day, just to visit a family.

Mumbai is seen as the oldest destination for Nepali migrants preceding New Delhi and any other regions. People from the mountainous region, especially from Achham, Jumla, Humla, Bhajura came to Mumbai (earlier called Bombay), to sell their herbal medicines (*jati-buti*). Gradually, they also found some other options for survival in

---

11 A comment to me when I called her 'sister'! Sisters, daughters, brothers and fathers are no more for these women since the most of them are betrayed by their own people.

12 A comment from a commercial sex worker

13 Mehta, Suketu. *Maximum; Bombay Lost & Found* (New Delhi: Oxford University Press India, 2004).26.

the diamond factories, which was much easier in terms of income and more convenient than roaming around the city. Eventually, the city infrastructure boomed and opened up more avenues for migrants since it has access to the sea and air routes as well. Mumbai caught the people's attention, not only from the internal region, but also from all around the globe. Now, it has become home for most of the North-Indian migrants and the Nepalis as well.

### **3.6.1. CHALLENGES IN MUMBAI FOR MIGRANTS**

The global world is making the city more complicated in terms of employment. On the one hand, migrants do not have opportunities to enhance their talents and skills as per contemporary needs. On the other hand, the demand for skilled and expert workers is increasing day by day. Companies need more expert and educated people. Even private security agencies do not recruit if someone does not have the certificate for at least the 10<sup>th</sup> standard. This is therefore becoming a heavy burden for Nepali migrants. Inter-city/states migration has also made their family life insecure. The Mumbai migrants have different types of work than in Delhi and Chennai. Due to the industrial development and growth, factory workers are frequently found there. The following are some of the main employments found by migrants in Mumbai:

- *Factory*
- *Hotel and Restaurant*
- *Security jobs*
- *Construction sites*
- *Factories, Corporate sectors and government jobs*
- *Others, including Commercial Sex Workers.*

### 3.6.2. MIGRANT WORKERS IN THE CITY

One study among the hotel workers, factory workers and security guards was completed and it was found that part of the problem is the lack of education which has encumbered them in various ways. 50 workers from each section were chosen and asked a few questions regarding their educational status. The figures given in the graph below compare the educational level within the different groups of employees.

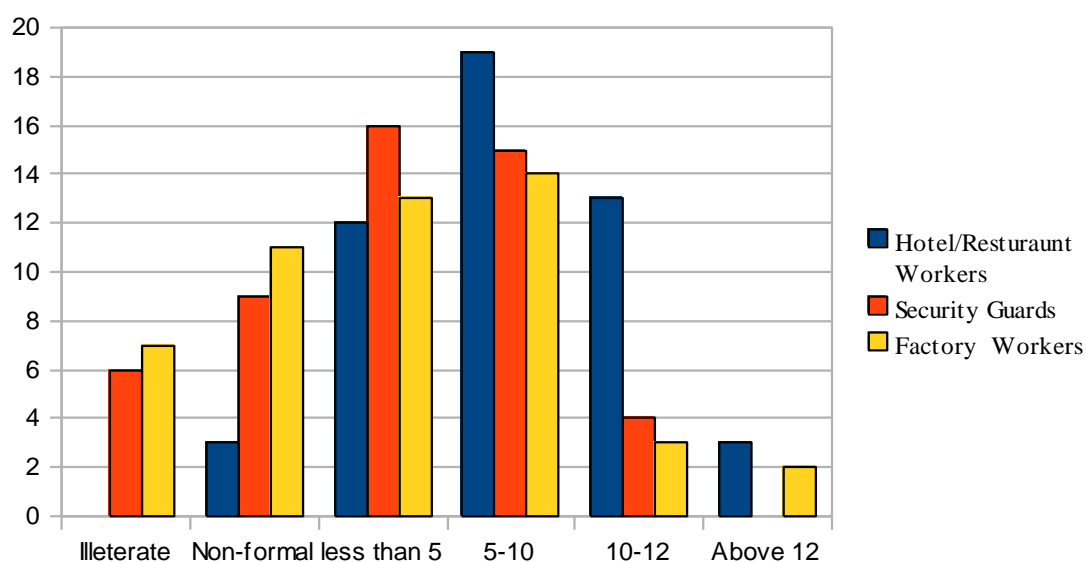


Figure 11. Education levels among migrant Nepalese in Mumbai

However, these figures do not give any information about women at all. All of them (150) were men, working in factories/companies, markets and apartments (as guards) and hotels. 12% of migrants working as security guards cannot even read and write. 16% of the factory workers are illiterate. 15% out of the total had completed non-formal education in Nepal, but could hardly read and write. However, I did not find anyone among the hotel workers who did not know how to read and write. Probably, the reason for this was that the study was conducted among hotel workers who were employed in posh hotels and restaurants.



### 3.6.3. *THE PROBLEMS/TRAGEDIES FOR MIGRANT WORKERS*

There are numerous migrants' organizations working in different parts of Mumbai but the truth remains that the most vulnerable and destitute migrants are unchanged. Even the Nepalis who work in the hotel line and have good jobs, hate other Nepalis who are poor, especially those who work in brothels. I tried to visit the editor of the Nepal News,<sup>14</sup> which is being published from Mumbai. I was able to have an appointment with one of his assistants and had a discussion over the migrants' issues. 'Thane' is one of the prominent venues for the migrant workers, where there is a stronghold of Shiv Sena<sup>15</sup>. Many migrants have been prominent political leaders in India and are also holding Indian citizenship. There are almost 15 cinema halls which run Nepali movies during the weekend. Most of the migrants visit cinema halls during the weekend to refresh themselves from the worries about family and home. Poverty has been the root cause of their difficulties in Mumbai. 60% of the Mumbai population live in slums and Asia's second largest slum is found in Mumbai, where the inflow of Nepali migrants is the biggest. Dr. Surya Bahadur recommends some of the appeals to the Government of Nepal - "to consider concession charges for Nepali below poverty line, on the basis of certificates issued by administrators of Nepal in English or Nepali language."<sup>16</sup> This would be a great help in terms of medical treatment here in Mumbai. He also talks about the Nepali commercial consulate [which] can be established in Mumbai [and], in order to take a role to protect the interest of affected Nepali patients on behalf of the Ambassador of Nepal situated in New Delhi. Some of the key problems that migrants have are as follows.

---

14 A daily Nepali news paper published from Mumbai. There is one more Nepali newspaper called "Nepal Sandesh" also published from Mumbai.

15 This is a political party in India, having a stronghold in Maharashtra, especially in Mumbai. They are the extremist Hindu group.

16 [www.blog.com.np/2010/03/17message-from-mumbai-plight-of-nepali-cancer-patients/](http://www.blog.com.np/2010/03/17message-from-mumbai-plight-of-nepali-cancer-patients/)

1. *Living away from their family (wife).*
2. *Being looked down on, due to the racial factor of being Nepali.*
3. *Worrying about their children's education.*
4. *Not being able to earn a good income.*

Trafficking has been another cause of problems for the migrants. As increasing trend of trafficking has come into the light. Even today, women and girls are perceived as a disposable commodity. However, this is not the main focus of this research but it should be said clearly that awareness (counselling) and rehabilitation would be two of the few options left to help these marginalized people, since both governments are unlikely to help in any context. Many organizations are working in this area but one wonders how much impact they are having in personal lives.

During my talks with migrant workers, they said,

“What are Maoist, UML and Congress doing while many illiterate, innocent, village girls/women are being kidnapped or tricked into this kind of slavery? We are the most foolish people in the world to elect these leaders and give them posts.”<sup>17</sup>

“My great grandfather came to Mumbai many years back. I was born and grew up here on the Mumbai tracks. Life has been much easier here in the Western and Harbour tracks than in the hills and mountains of Nepal. We do have our land and property there too. What to do in Nepal? My friend was killed in the civil war a few years back in Nepal. Most of our relatives left Nepal and now they are living in different parts of India. India has given us hope. I prefer to be in India than in Nepal”.<sup>18</sup>

---

17 A comment from a security guard, while we were talking about the trafficking business.

18 An 18 yrs old migrant Nepali comments on why he is staying in Mumbai.

#### **3.6.4. SAI NAGAR: A BRIEF PROFILE**

This colony is not a government authorized one. Government officials came and destroyed it many times but surprisingly, before they had even returned to their offices, these people had rebuilt their huts within an hour. There is no written official record but local people think that it might be from 2003-4, when people started to cover this rocky and hilly region, since at that time Mumbai was gradually expanding geographically due to the growth in population and in the market. There were almost 110 Nepali migrants from Nepal, living in that area, which is just opposite to Bhim Nagar. Most of the families are from Nepal except for a couple of families who come from North India. Visiting all migrants was not possible since most of them went to work during the day hours. However, I visited some of the key people from the villages and did a brief survey. Almost all families come from West Nepal, mainly from Accham, Dandeldhura, Doti and Kailali. 71% of them have their wives and children living with them and the rest of them have left their wives in Nepal (a few are also unmarried). The children, whose parents like to send them to school, are sent to Saraswati Vidhalaya, which is a government recognized school. Most of the workers work as helpers, security guards and hotel staff.

78% of the women do not know how to read and write, 15% of them have studied up to 5<sup>th</sup> standard, and the rest between 5-8<sup>th</sup> standard. Most of the women are busy in looking after their children and doing household jobs. There are 15 families, in which both husband and wife work in factories since they do not have children. Public toilets have not yet been made available in that slum as it does not come under the BMC's<sup>19</sup> slum category. So, people have to go out in the field for toilet etc.

---

19 Bombay Municipality Corporation

### **3.6.5. WHAT PROBLEMS DO THEY FACE?**

- 1. People are not aware of the importance of education. Children's education is therefore at high risk.*
- 2. Most of women do not look healthy and energetic. Women's health should therefore be the prime agenda.*
- 3. Most of the migrants earn a reasonable wage but are not able to save their income due to alcohol and addiction problems.*
- 4. Ill health is largely due to lack of water and poor sanitation. These therefore also need to be a prime agenda.*
- 5. Family problems (relations between husbands and wives, lack of trust and loyalty towards each other etc)*
- 6. Illiteracy among the adults.*

### **3.7. CHENNAI: A SOUTHERN HUB CENTER**

Chennai (colonial name Madras) is another upcoming metro which has some similarity to Mumbai. “Between 1931-51, the city had a rapid population growth mainly due to refugee migration from Burma and Sri Lanka.”<sup>20</sup> However, there is no long history of Nepalis coming there to work. The Migrant Nepalis Association in India was started in 1966 with the intention of addressing the problems of the migrants’ community, but it only began its operations in South India in 1985, where it now has 13 centres in 23 states of the whole country (*The Hindu*, 20 Oct. 2008). The question may be asked why it only began its activities in 1985 when it was established in 1966. It is not the matter of MNA but numerous other migrant associations who

---

<sup>20</sup> Augustine Kanjamala, SVD. *Migration and Mission in India*. ( New Delhi: ISPCCK and Ishwani Kendra, 2007).20-21.

work in affiliation with Nepal's political parties but unfortunately marginalized migrants do not get benefit from their role in India. According to the article, the Association is drafting a memorandum of demands including a request for dual citizenship that will be sent to both Indian and Nepali governments (*The Hindu*, 20 Oct. 2008). Due to the increasing trend of migration in Mumbai and Delhi, which compelled other Nepalis to look for another destination for the migrants, Chennai became the right option for these people. Another reason was also to escape being looked down on by the local people, since some of the Nepalis had committed crimes and looting<sup>21</sup> which tainted the Nepali's reputation.

### **3.7.1. THE NATURE OF THE WORK IN CHENNAI**

Interestingly, Nepalis are much more welcomed in the southern part of India than anywhere else. People seem to be friendlier and more helpful in Chennai in comparison with other places. Hotel business is quite busy in the city. Numbers of Nepali workers were working in the road by hotels and fast food restaurants, near to Tambaram Bus Stand (Eastern side). In each and every section (except the cash counters), there were Nepali men standing nearby the food items. More than 31 Nepalis from Pyuthan have been working in that small restaurant which is close to the bus stand. A huge number of Nepali women are found working in beauty parlours. Most of the girls/women come from the Darjeeling side and learn the skills from their relatives and friends. It seems to be a good earning opportunity for them. This trend of working in beauty parlours is accelerating in the southern part of India, especially in Chennai, Bangalore, Hyderabad, Coimbatore and even as far as Trivenadapuram. Regarding security guards, Nepalis are easily recruited in this job, and not only in the city, but even to the corners of Tamil Nadu, Nepalis are found as security guards. A

---

21 11<sup>th</sup> May, 2009 ( Times of India, New Delhi)

Nepali security guard was interviewed in Trivullur, Chennai. During the conversation, it was discovered that he came from Tikapur, Kailali.

He was asked, “Are you working alone here?”

“No! My wife is with me. We have a large number of Nepali people. This village is under my part so I am here to collect the monthly payment”, replied the man.

“How much do you earn every month?”

“Not much! Sometimes, it is 10,000 IC. If it is in the festival season, then it may go up to 15,000 IC”, He replied in broken Nepali.

“How long have you been working here?”

“I came here 10 years ago”, He replied.

Security guards are well settled in almost all corners of Chennai. The city is not that much expensive. Nepalis are not only found in the security jobs but a few are still found in domestic work, especially on the residential side of the city. A few groups of the people are working in corporate sectors now.

### **3.7.2. SABARNA BHAWAN AND CHENNAI**

Sabarna Bhawan, near Anna Nagar, is one of the hotels where more than 95% of workers are from Nepal. From the chef to the table boy, they are from Nepal. But one of the sad things is that although, we keep hearing about children’s right and Save the Children slogan, most of the table workers and dish cleaners are below 15-16 years of age. It would be meaningless to deal with such an issue in Chennai as long as our own country takes pride in employing child labour. If you find this hard to believe, take a break in a hotel where the bus stops for lunch or dinner on the Nepalgunj to Kathmandu route. You will definitely find a child cleaning the table and serving you food. Who then cares for Nepali children in Chennai? During my visit to Sabarna

Bhawan, I visited some Nepalis who were not so open towards me, but when they found that I was from Nepal, these brothers were quite open to speak. “*Dai! Yadi kahi Nepali kam khojiraheka chhan bhane, pathai dinos hai!*”<sup>22</sup>, said an 18 year old boy. I just nodded my head, and asked, “How many of you are working here?” “Probably we might be around 95-100 Nepalis in this hotel. The kitchen department is filled by Nepalis”, replied the man, with a pleasing smile on his face. There are 7 more such Sabarna Bhawan within Chennai, maybe more, beyond my knowledge. There are several reasons Nepalis come to work in Chennai in India, and they are similar to those that lead others to Delhi and Mumbai.

1. *There is no political stability or security for Nepalis to work in Nepal.*
2. *There are no possibilities and opportunities for work in Nepal, even if they want to work there.*
3. *Their salary is not enough to support the needs of their family, even if they find a job in Nepal.*
4. *The possibilities for getting jobs in Delhi and Mumbai are less and also more expensive than in Chennai. Chennai also seems to be much safer and more secure than other cities.*

### **3.7.3. PROBLEMS**

I conducted interviews with 10 hotel workers from Pyuthan, Kailali, Gulmi, working in different regions of Chennai, and conducted a focus group discussion in Ramabakkam. Out of the ten, 4 were not sure whether they would go back to Nepal or not. All of them blamed the Nepal government for the tragedy of migrants in the Diaspora. There was none who even had passed 10<sup>th</sup> standard. Five of them have their families staying with them and five of them are staying alone, having left their

---

22 Brother! If any Nepalis are looking for a job, would you please send them here!!

families back at home. Due to the close link between Bangalore and Chennai, since Bangalore is just 6 hours away from Chennai, there is a trend of moving from Bangalore to Chennai and vice versa. Most of the migrants want to settle in one place but have to move to another region due to pull factors from other city, which, in turn, leads to a lot of adjustment to and difficulties in a new place. Coimbatore is advancing more and more and the flow of Nepalis there is increasing.



**Figure 12. Nepali Christian Fellowship in Bangalore**



### **3.8. CONCLUSION**

It seems generally, from the foregoing analysis, that the people of the Mid and Far West regions of Nepal are more motivated to migrate to the Indian metros than other parts of India due to the easy access of employment. For them, the possibilities of livelihood are quite high in comparison to their place of origin. To sum up, it can be said that the migration of Nepalis was motivated by pull factors a decade earlier but it seems that now the push factors appear to be dominant. The issue of migration is the concern for both the sending and receiving countries. Due to lack of initiation by high level dignitaries, it is unlikely that one will see any solutions soon. Now, the responsibility comes to the Nepali church at large, which has a concern for the migrant people as well. The Church should not take it as just a need for service but rather consider it as an opportunity to help them in a better way. It might be the issue of illiteracy, ill-health, or advocacy. The need is to build up relational factors between the Nepal church and Diaspora churches that will motivate them in holistic development.

Looking at positive factors, migrants are the builders of the Indian cities. They are the wheels of the modern cities. Believe it or not, this has been the case over the years. Nepali migrants have become instruments in breaking the hills and mountains in order for India to have roads for travelling. This is the time for the church to think and consider the migrants who have left their home and settled down in the strange and indefinite culture.

## CHAPTER 4

### THE PROBLEM OF ILLITERACY

#### 4.1. INTRODUCTION

*“[Literacy] is a bulwark against poverty, and a building  
block of development...  
Especially for girls and women,  
it is an agent of family health and nutrition.” Kofi Annan*

Nepal is one of the poorest and least developed countries in the world, with 30.8 percent of its population living below the poverty line (CBS, 2066 & UNDP, 2009). It has been ranked at 144<sup>th</sup> position in the Human Development Report 2009 (UNDP, 2009). Most of the people depend on agriculture, which is the core of the economy, providing a livelihood for three-fourths of the population and accounting for about one-third of the GDP. Remittances from foreign workers abroad are another source of economy and these reached approximately 2.8 billion \$ in the year 2009 [CIA, June 27, 2010].

The National Census 2001 (CBS, 2002) has recorded a literacy rate of 6+ years population of Nepal as 54.1 percent (female 42.8 and male 65.5) and 15+ years as 48.6 percent (female 34.9 and male 62.7) with the Gender Parity Index (GPI) of 0.65 of 6+ years and 0.56 of 15+ years. The Nepal Labour Force Survey 2008 (CBS, 2009) has reported an improved trend, with a literacy rate as 63.7 percent of 6+ age group

(female 53.3 and male 75.6 percent) and 55.6 of 15+ age group (female 43.3 and male 70.7 percent) along with an improved GPI of 0.71 of 6+ age group and 0.61 of 15+ age group population.

Now coming to the illiteracy issue, it is a disaster in Nepal. Nearly 7,02,000 primary age children have not even visited school. Poverty, lack of awareness, and the political crisis have been some of the stumbling blocks for Nepalis in educating children on whom the country will depend in the future. Also, “Exploitive child labour is a serious problem in Nepal. Recent reports have shown that 2.6 million (2,596,000) children between the ages of 5 and 14 are working in Nepal. Of these, nearly 5% (127,000 children) are involved in what the International Labor Organization defines as ‘the Worst Forms of Child Labor’.<sup>1</sup>



**Figure 13. Participants from Chennai, Bangalore and Hyderabad for LTT workshop**

---

<sup>1</sup> <http://www.cwin-nepal.org/resources/reports/index.htm>

Of course, we cannot expect good to be done among migrants when things are not even improved at home, although the situation in the Diaspora is much worse than in the home country. A couple of decades back, Mumbai used to come to our memory when people talked about India. People who travelled to India, were entitled as '*lahure*', no matter what sort of jobs they had been involved in. But now the scene is different when we come across Nepali migrants in each and every corner of India. Nepalis are found working on all the seven continents and all 28 states of India. Most of the migrants are forced to leave their country due to economic constraints, in which India offers some better shelter, no matter what sacrifice has to be made. Migrants' children follow their parents' foot-steps when their parents have not been able to improve their economic status during their stay in India. This is a fresh concern that we have right now. How would we be able to reconcile this gap?

This is the case in the Metros. The rate of illiteracy is much higher among adults and this ultimately hinders the upcoming generation in one way or the other. The point is to look to the future and to build up the present scenario as well. Who will be the agents then? The first approach was to build up partnership with the government in order to obtain diplomatic favour. However, the Government is overlooking the issues. The next approach has been through a local body – the church, which could be a think-tank for the reconciliation that brings transformation for a better tomorrow. So, this is the need of this generation to have a concern for the adults and the children as well. The local body (the church) should broaden its vision to reach out to the migrants holistically, even to the corners of the world.

## **4.2. REASONS BEHIND THE ILLITERACY**

A huge research has been conducted by the North-South Center and they have found the reasons and also formulated some recommendations to assist migrant workers to some extent. However, the ground level work is yet to be done. Organisations involved with migrants have mushroomed whereas the ground problem has not been addressed. The initiative taken by NIDS in the western part of Nepal is exclusively of value to the returned migrants since the long-term migrants and family migrants cannot benefit from this project. Because of this, one cannot deal with the problems overall but rather it is more reasonable to assist them in one particular area.

Some of the questions listed below will help us to understand the importance of education in one's life:

- Why do migrants have to pay a huge amount of money to the Custom Police without any reasons?
- Why do some of the migrants not send their children to school when they are financially able enough to do so?
- Why do the migrants just give their money to someone to keep when there is the option to open an account in Nepal and make deposits from India?
- Why do the migrants carry cash to Nepal when they could use the Bank and withdraw when in Nepal?
- Why do the migrants not claim their labour rights when they are humiliated and oppressed at their work place?
- Why are migrant communities more vulnerable for HIV/AIDS?
- Why do migrants not claim their rights as in the 1950 and subsequent treaties?

The fact is that we do not know! However, this ultimately shows us that the migrants' community is ignorant of how things work. The need of adult literacy as well as the importance of children's education are the key points to help the migrants at the ground level. Only then, can we move on to skill development and confidence development which are much needed as well.

### **4.3. LITERACY CLASS AND CHURCH**

There were two Literacy Teachers Training (LTT) workshops conducted in Pune and Chennai during the months of June and August 2010 respectively. The focus was to help migrant communities to reach a level where they can read and write. The local Nepali churches have been the main resource. This work of Church and Mission should be inseparable – going hand in hand. However, this is somehow missing in our emerging churches in the Indian Diaspora today. I tried to coordinate the first LTT between Mumbai and Pune. However I failed to do so and finally, only the Pune church benefitted. It is important that people realise that the church is not just a place for Christians to clap their hands. Rather, it is also a place for outsiders who are from beyond the four walls, to be cared for and join in the clapping.

I remember, one Sunday morning, the Pastor giving a sermon in which he said that everyone should read the Bible – the Word of God, which is the food for our soul. He was really stressing this, which in fact, was absolutely correct. However, the reality was that almost 40% of the ladies could not even read. Now, how can the Church be practical in its sermons today? How should we present the gospel to the communities? This is the scene in some of the metro churches but the response from the church towards literacy seems to be lukewarm.

Even earlier than my internship, Union Biblical Seminary Nepali students took an initiative to help in a literacy class through one of the local churches. However, it could not run well due to the lack of tutor training. This led us to think over the need for teachers' training. There are three different types of migrant churches in India. Most of the Nepali churches in India are working under mission agencies, either run from Nepal or even India. Some are fully independent and others are under local Indian churches. So, most of churches who are partnered with the Indian main line churches, in reality, cannot implement the needs of migrants since Nepali congregations have to follow the footsteps of the main church. This issue will be dealt with in the following chapter. However, there is also another issue, which is how to organize the resources for the programmes like literacy. In addition, not all Nepali churches are strong enough so that they would be able to raise the manpower from within their own fellowship. I found this out only after the training session was over.

#### **4.4. LITERACY METHODOLOGY**

David Bosch talks about “the comprehensive Christological framework, which makes the *totus Christus* – his incarnation, earthly life, death, resurrection, and parousia-indispensable for church and theology.”<sup>1</sup> Here in India the Nepali church needs to see the problems as a whole without separating the different needs, because it leads towards a non-wholistic approach in which, we divide the issues and bypass some of them. How is it that the churches do not help people to reach the stage of being able to read the Word of God! God wants the overall development of a person, so, literacy should not be undermined from the church's view point.

---

<sup>1</sup> Bosch, *Transforming Mission; Paradigm Shift in Theology of Mission*, London: Orbis books, 1991, p.399

Traditional methodology may not be applicable in the context of migrants, especially in the metro zones. All adults have to go through different life-changing events e.g., marriage, divorce, a new job, a promotion, being fired, retiring, losing a loved one, as well as maybe moving to a new city, and all these events effect their ability to study and learn. The time factor is another block for the migrants at metros in taking the literacy programmes, although this varies with seasonal migrants in the North West region and village areas. A new methodology has therefore to be constructed to incorporate migrant peoples. Literacy Evangelism has done a tremendous job in structuring the curriculum, and making it relevant to the people, but if there are some other options to make it even more relevant to the migrants' context, it would be of greater benefit to them. The following hindrances are the main agents which put a barrier for a adult literacy programme for migrants:

- *Time constraints.*
- *Lack of self-motivation.*
- *Inferiority complex, especially with the older migrants.*
- *Fear of not being able to stay in one place.*

These are the barriers for the average migrant regarding literacy. But also the curricula that the Governments of Nepal and India have published are not relevant to them. A traditional method of learning is that the teacher stands at the front of the room and recites from a bundle of papers and the students note down what the teacher recites. That is all: there is no other interaction. However, this does not work with adult literacy. Motivation and follow up are needed. More involvement and initiation from the teacher is needed than from the participants especially when we deal with



migrants. During my 8 months of involvement with the migrants and involvement with the literacy teachers' training, I have come up with the following strategies which could be a helpful tool when we formulate the curriculum.

**Heart language:** It should be related to the society and culture. The curriculum should be developed from the heart within. What I mean by heart language is to acknowledge that everyone is happier communicating in their native language with its own idioms etc. Not everyone prefers reading and writing things and a teacher should understand this, so that when teaching these literacy skills to people from an Oral Culture familiar things like stories, proverbs, cultural pictures etc are used.

**Case Study:** Migrant communities love to hear live stories, especially within their circles, and which are related to them. This is called constructivism. Allowing the participants to participate in dialogue also helps them to be aware of what they are discussing.

**Facilitated Group Discussion:** This is another tool to find out how they think as a group about the issues, and to help them to come to the point with the help of facilitator.

**Demonstration:** Demonstrations with charts, pictures and figures helps them a lot more than asking them to just read and write.

**Reading and Writing:** This should be integrated with the above practices.

#### *4.5.1. THE CONCEPT OF WORKERS' EDUCATION*

I am quite fascinated by the ideas of N. K. Kakkar who formulated the concept of education in order to make the workers realise their social obligations and responsibilities. Harry Linder has defined workers' education as: "... an attempt on the part of the organized labour to educate its own member under an educational system

in which the workers prescribe the courses of instructions...”<sup>2</sup> However there is a difference between workers’ education and adult education. Workers education should always be a two-way communication. Their education should be a helpful tool in facilitating their job. It does not aim at cramming what is told but developing new skills, greater understanding, and better judgement.

A migrant worker, who works in a hotel, can get more access when he has some better knowledge of the English language, new varieties of cooking menu etc. Domestic workers in Delhi can get better jobs if they know English. A migrant woman can get a handsome amount in a Beauty Parlour if she has learnt the skills. There are migrant workers who do not even have a degree but have secured a good job in reputed Indian hotels.

Education should start from below, be related to, and depend on experience to prepare people for effective living and not just for examinations. One point worth noting is what is being done by Naya Suruwat, which was initiated by INF/Worldwide through the help of the local churches. This is skill development training for the migrants to enhance their knowledge/skills in a particular field. In other countries, like Russia, Philippines, America, UK, Japan etc schemes for worker’ education are in existence, but they are not much found in Nepal. This would be another option for the Church to consider in today's world.

#### *4.5.2. DISTANCE EDUCATION IN METROS*

The group of migrant people who are semi-literate, can resume their studies while they work in Indian metros, as India gives good opportunities for all workers to get

---

<sup>2</sup> William Floyd (Ed.), “Social Progress (Arbitration)”, p. 264.

an education along with their work. Many Nepali teens come to India after doing 10<sup>th</sup> or 12<sup>th</sup> class.. The National Institute of Open School (NIOS) gives full freedom to all to get registered. There are minimal charges and courses are also validated by Nepal's university too. Once they have passed 12<sup>th</sup> class, they can even continue their higher studies from any college in India.

#### **4.6. CONCLUSION**

The overall concern then, should not be with only developing more infrastructure alone. It should be with wholeheartedly pursuing the task and trying to relate the curriculum in the context of the participants. If the migrant communities are not considered at this point of time, Nepal will never be ever able to reach its Millennium Goals that it has set forth. Neglecting the migrants in India means omitting important packets of resources of Nepal. Now, there are two things that can be done by the elite group of people. Either they can keep blaming the government and observe the things, but, in fact, this is insignificant. Or they can try to take the initiative in teaching the migrant communities, both adults and children as well.

## CHAPTER 5

### CHURCHES AND NEPALI MIGRANTS

#### 5.1. CHURCHES: A REAL MODEL

The most frequent term for Church in the Greek language is *ekklēsia* (114 times in NT). It denotes a group of people, a congregation. The term *ekklēsia* is probably derived from the Greek term 'to call' (*kaleo*). So, the Church is a group of people who are called by God for a specific purpose or mission (Col 3:15). There are two processes that come simultaneously – God calls people to Him and sends them out into the world.

As the people of God, belonging to his kingdom, the church is called to live in loving communion with God. It is a pilgrim people on the way through this world towards the final goal of the church, which is perfect communion with God 'face to face', and to serve and worship him forever in his new creation (Rev. 7:9-17; 21:1-5; Rom. 8:22-23). This means that the church is always on the way towards the form God wants it to be.<sup>1</sup>

According to the Nicene Creed, the church has four fundamental marks which it is necessary to acknowledge – One, Holy, Catholic, and Apostolic. Each mark gives us different attributes of the nature of the church. Its theology is grounded in the one triune God, there is one faith, consisting the members of the whole world, from every people group and cultural background and it expresses its mission and evangelism through its apostolic nature.

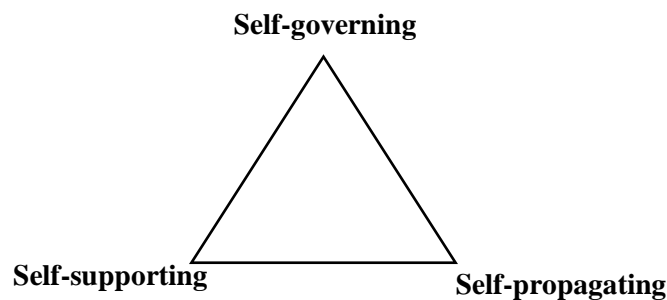
There is an old saying - 'the cats of yesterday cannot catch the rabbits of today.' This means that it is necessary to understand the cultural context of the people in their

---

<sup>1</sup>Engelsviren, "Church/Ecclesiology" Dictionary of Mission Theology; Evangelical Foundations, Inter Varsity Press, ed. John Corrie, p.52.

whole behaviour and this is something which the Diaspora church should understand. David Bosch states that “The gospel always comes to people in cultural robes. There is no such thing as a ‘Pure’ gospel, isolated from culture”.<sup>2</sup> Bearing this in mind, the Church in the Diaspora should understand the migration factors and keep them in mind during the process of evangelism.

The next important phase is the process of church planting in the Diaspora. Recently one survey found that the most growing church is found among migrant peoples. It is another thing to give a theological and missiological framework to this growing church. In the middle of the nineteenth century, the three-fold formula of Henry Venn and Rufus Anderson guided the church towards three-fold model, i.e. Self-governing, Self-supporting, Self-propagating.



Also during the middle of the nineteenth century, the denominational movement flourished throughout the world. However, these three-self models can be a very useful feature in helping the church reach the world. This leads the church towards the maturity which is an ongoing dynamic process. The Church is on the move and has no boundary limits, having a catholic nature. So, Diaspora churches can be a right model in bringing transformation among migrant peoples, as they disregard the

---

<sup>2</sup> David Bosch, *Transforming Mission; Paradigm Shift in Theology of Mission* (London: Orbis books, 1991). 231

denominational background and unify the church.

## **5.2. CHURCH BEYOND THE ETHNIC CIRCLE**

*“Your kingdom come, your will be done, on earth as it is in heaven”*

-Matthew 6:10

The church became defined in the lines of, “what is happening behind its four walls”, or “a place where something is done not a living organism doing something”.<sup>3</sup> Church is in the flow and it is moving. The Third Lausanne Conference highlighted that God is on the move. If God and His people are on the move, should not the Diaspora be another paradigm shift for mission? Now we are in the mode of scattering. In fact, it has already been mentioned that scattering is God's strategy to fulfil His mission. Regarding migration, what would be the role model for the Nepali church in Diaspora? How would it be able to reach out to those who have never heard the gospel? Is there a real need to start an ethnic church in the Diaspora? These are some questions that will be addressed in this section. Therefore, my attempt here is to bring a biblical model to structure the framework which would really back up the missional model of the Diaspora church.

### **5.2.1. TRANSFORMATION**

I would like to use Henry Venn's working principles in order to help the Nepali church in Diaspora. However, although it is not an exclusive principle to help the Diaspora church, it would definitely give a bird's eye-view in order to strengthen the existing church at present.

---

3 Bosch, *Transforming Mission*. p. 249.

1. Preaching is at the centre of transformation.
2. The Bible should be given a prominent place in the mission field. Venn told missionaries, “but the basis of your teaching will be the Bible, the whole Bible, and nothing but the Bible...”<sup>4</sup>
3. Vernacular languages can be more effective in the mission field. Therefore, we emphasize ethnic churches in collaboration or networking with the local churches. This is so as not to segregate people from other ethnic groups.
4. People should get the scripture in their own languages. This principle compels us to think how Diaspora Nepali churches are getting access to Nepali literature. Indian Nepali churches (especially in the metros) are still struggling to get enough Nepali literature at the moment.
5. Education is the basis of missionary work. Education was a large part of the missionary task. In terms of the Diaspora Nepali church, it has been vital to help people learn to read the letters and also to train the leaders for the mission work: both are equally important.
6. There should be a larger view of the total task in advancing in mission.
7. Native agencies are basic to the development of mission.
8. Mission should inculcate self-reliance rather than dependence. “Do not let them lean too much on the Society”, Venn said. “Draw out their native resources. Let them feel their own powers and responsibilities.”<sup>5</sup>
9. Kindle the missionary zeal among the young church from the beginning.
10. Preach only where Christ has not been yet named.

---

4 Shenk, *Henry Venn- Missionary Statesman*. Maryknoll, NY: Orbis books, 1983. 31.

5 ibid

However, it is the fact that during my seven months of research in the Indian metro region, I have come to the point of realising that the Diaspora Nepali church needs to formulate its Diaspora missiology as a discipline of the training module. The gospel and Nepali culture should not be equated in order to make the gospel relevant to the people, but this does not set the two in opposition to each other. Hibert says that 'these two are separate, interrelated realities and we must recognise that divine revelation was given to human in particular social and cultural contexts.' So, the gospel is not exclusive or totally outside any culture, rather it is interpreted as per the social and cultural context. The migrants' culture has been influenced to some extent due to their long stay in the host countries. The dual culture and language have made it more difficult for the missionaries and pastors to reach out to them. Many migrant workers in Mumbai have lost their Nepali dialect but they still like to hear about Nepal and its political condition. They also prefer to hear from a Nepali missionary since there is a mixture of the ethnic and cultural bond. However, the new generation has almost lost its Nepali culture and the Gospel needs to be transformed (not equated) in their context. So, the Diaspora Nepali church must network with the local host church. Paul Hibert formulates three principles to help the Church.

1. *The gospel must not be equated with any particular human context, not even the biblical cultural context: Gospel versus cultures.*
2. *The gospel must be put in specific a socio-cultural context for people to understand it: Gospel in cultures.*
3. *The Gospel is transformative: Gospel transforming culture.*



### 5.2.2. DIALOGUE

The question emerges here as to how we would define the term 'dialogue'. There is no absolute meaning as such but I am quite satisfied with the definition that was framed at the National Evangelical Anglican Congress held at Kelle in 1967: "Dialogue is a conversation in which each party is serious in his approach both to the subject and to the other person, and desires to listen and learn as well as to speak and instruct" (Para. 83). It also reminds us that we should not forget to note that the living God of the biblical revelation himself enters into a dialogue with man. Throughout the Bible, we can find enough examples where God is engaged in dialogue. Even Jesus himself as a boy was found in the temple "sitting among the teachers listening to them and asking them questions" (Luke 2:46), and during his public ministry he entered into serious talks with individuals like Nicodemus, the Samaritan woman and others as well.

What I mean by 'dialogue' here is to deal with the civil societies and governments in order to bring the peace and harmony. What is mistaken in our Christian circles today is that we try to project a *religious Jesus* in our dialogue and forget about the *real Jesus* which provokes others. John Stott gives us a very simple explanation about dialogue here.<sup>6</sup>

1. True dialogue is a mark of *authenticity*.
2. True dialogue is a mark of *humanity*.
3. True dialogue is a mark of *integrity*.
4. True dialogue is a mark of *sensitivity*.

This is what we need in this era. Let me take an example of the border harassment issue. Laws and agreements reserve rights for the migrants, but we also need the help

---

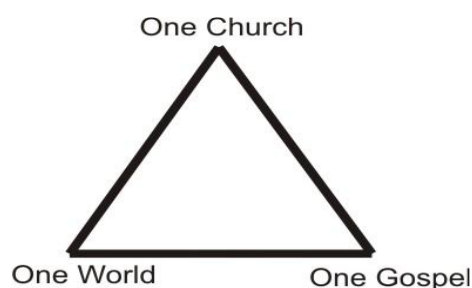
<sup>6</sup> Stott. CHRISTIAN MISSION; in the modern world, Downers Grove: InterVarsity Press, 1975, p.153

of civil societies and local bodies who will intervene with the local authorities so that they will not harass migrants at the border.

### 5.2.3 PARTNERSHIP

The word "partner" derives from the Anglo-French *parcener*, an old legal term that denotes co-heir-ship. Dr. Ross portrays three dimensions in the partnership.

“First the partnership is an idea essential to the very nature of God. Second, the partnership speaks of God's relationship with humanity. Third, the partnership indicates the true relationship between human beings.”<sup>7</sup>



The main problem for migrants is the lack of laws or insufficient law enforcement . The government and civil society can take a greater role in stabilizing migrants to a certain extent, although this seems idealistic when we encounter border realities, because harassments have been prevailing for many decades. However, I would assume that dialogue with the local authorities can have some impact in ensuring the policies that have not been implemented yet, and if favour from the local authority could be attained in some way, there will be a great help to the Nepali migrants at the border sites. For example, customs police ask money from migrants illegally.

---

<sup>7</sup> Ross, "The Theology of Partnership". *International Bulletin of Missionary Research*, July, 2010. Vol. 34, No. 3. pp 144-149.

Rickshaw pullers cheat the migrants by demanding high fares or otherwise harassing them. One fact that we have to be aware of and reminded of, is that the world has been unified due to urbanisation, industrialization, and globalisation. Nepalis are not confined to their homeland, and so it is with Indians or Africans. We can even say that all the nations are drawn toward a common civilisation. Padilla talks about the third world who are struggling to maintain the unification among the denominations. A common problem of the churches in the Third World is their over-denominationalism. This may also become a stumbling block for the Diaspora Nepali church. Partnership in mission is an expression of spiritual equality, as the whole church to the world. Another important factor of partnership is the Gospel. The main reason for mission is found in God's act through Jesus Christ. The Gospel has become a new reality where Jesus is shown to us as the God-Man relationship.

The New Testament word *koinonia* is the nearest biblical word to partnership. Andrew Kirk identifies four aspects of biblical partnership: sharing in common projects; sharing of gifts; sharing in suffering; and sharing of material resources. However, this new theology of partnership must also include four more: sharing more in praying for others (2 Cor 9: 14) and sharing more of our resources (2 Cor 9: 8-10), which generates, third, praise and thanksgiving to God (2 Cor. 9:12-13), since, fourth, sharing with others is the expression of obedience to the Gospel of Christ (2 Cor 9:13).<sup>8</sup>

### **5.3. NEW DIRECTION IN MISSION**

Mission has to undertake its strategies as per the mode of the time and situation. At the end of the 20<sup>th</sup> century, two sets of missiological issues have surpassed others in attention. They are: the relationship between the gospel and other living faiths, and the relationship between the gospel and culture/cultures. The model of the 21<sup>st</sup> century shifted to cultural pluralism and religious diversity due to the fact of the in/out

---

8 S. Cueva, *MIGRATION, Dictionary of MISSION THEOLOGY: Evangelical Foundations*, John Corrie (Ed.), **London:** Inter-Varsity Press, 2007. p. 274.

migration. Modern cultures are in deep crisis. It has become a more complex reality which has different aspects such as spiritual, material, intellectual, and emotional as well. Moreover, culture and religion are intimately intertwined in some societies, such as in Nepal.

The world is moving towards one dominant culture. The emergence of this new global mono-culture seriously threatens humanity and all of creation. Produced by modern and advanced technology and the market economy, the new global culture is based on profit, quantitative growth and exploitation. It denies participation, sharing and equal rights. It dehumanizes and disintegrates local cultures and alienates people from their cultural roots...<sup>9</sup>

In keeping the global Nepali church in mind, Mission should be inclusive in forming the strategies which should be substantiated as per the time and context. Nevertheless, it should not lose its biblical ground where Christ has been the centre of the faith.

### **5.3.1. CROSSING THE BOUNDARY**

There is nothing wrong to carry the gospel to a particular culture and ethnic group since there has been a propensity to be open to the ethnic group people. At the same time, we have to be attentive to the context under which we are functioning. Since the gospel is being carried to the Diaspora Nepali, the church should be prepared with the inclusive methodology in reaching to the people. That is why, it has been highlighted that the Nepali Diaspora church should have a strong partnership with the local ethnic church in order to get access at large. Donald McGavaran talks of the Homogenous Unit Principle that people are more open to the gospel without having to cross their ethnic groups and cultures. However, McGavaran principle came up in the middle of the 20<sup>th</sup> century and may not be applicable in today's context. People talk about the religious diversity and give emphasis on relative truth which has become a stumbling

---

<sup>9</sup> Aran, "The Incarnation of the Gospel in Cultures: A Missionary Event" *The Ecumenical Review*, 48, 1 (1996).

block for the church of today. Nepalis are not confined in one place and they have become diverse, not only in understanding but also in their profession and skills. The Diaspora Church should understand this sentiment during their encounter with the people in evangelism.

### **5.3.2. DEVELOPING SOUND THEOLOGICAL EDUCATION**

It is sad to see the inadequate notion about theological education among the Pentecostal and charismatic churches at the moment. However, theology is vital to the ongoing life of the church. In fact, according to Tshibangu, “Church life cannot exist without active theology.” This has been observed during my research in three Indian metros that the theological education has neither been promoted nor even considered apart from the short term trainings which are mushroomed. In opposite, Churches are growing rapidly among the migrants community. This has been one of the challenges for the Diaspora Mission which needs to be considered seriously. However, it should be emphasized that the basic teaching and training unit for Christian mission is not the seminary but rather the church. But there is a need of theologically trained people in order to safeguard the standard of the truth so that it can be passed on to the next generation. One finds it difficult to segregate the culture and religion in Nepal, which may easily lead people towards a syncretistic belief. It is presumed that due to this reason, many Nepali people may tend to interpret and prove the biblical messages from the other religious scriptures. Nepal is quite dependent to India for theological education due to links with para-church organisations. The country does have a few English-medium theological institutes which provide a couple of degrees but students prefer to go abroad due to access and opportunities to get trained by reputed faculty and colleges. Serampore University has come up with a new curriculum in the course

of theological development: however, it is uncertain whether it will meet the requirements of the local church. Most of the theological institutes live with the tension between accreditation requirements and pastoral requirements. This fragmentation persuades the members of local churches to go for short term courses which may not provide a comprehensive overview of theological education.

In serving local churches, there is a danger that the theological institution becomes the servant of the church rather than an instrument ‘fit for the purposes’ of God. The task of a theological community is both priestly (Primarily serving) as well as prophetic (sometimes challenging).

### **5.3.3. FORMING A DIASPORA MISSIOLOGY: OUR MISSION SAMPLES**

Diaspora Missiology is an emerging topic in the Missiological arena. The need for a Diaspora Missiology is felt world-wide from all sectors, looking at the massive growth in ethnic Christians. Enoch Wan calls it as “the golden opportunity to evangelize (*ministering to*) the Diaspora who are transient and receptive to the gospel. We should also maximize the immense potential of Diaspora groups by motivating and mobilizing them (*ministering through and beyond*) for fulfilment of the Great Commission.”<sup>10</sup> Nepali migrants in India are very different than in other countries as they do not require any papers to come to India, Indian currency can easily be exchanged in Nepal, many Nepalis do understand Hindi, and there are many more cultural similarities. Furthermore, India has recognized Nepali as one of the Indian local languages. Thus, the assistance from the Indian Nepalis as from Darjeeling is effective in helping the Nepali migrants in India. However, the Church of Nepal and

---

<sup>10</sup> Wan, Enoch.. “Diaspora Mission Strategy in the Context of the United Kingdom in the 21st Century” *Transformation* 28(1), 2011. 5-13.

Mission agencies are coming up with ideas for reaching Nepalis in India, which would be a great impact in the Diaspora mission.

#### **5.4. CONCLUSION**

The missionary methods of the Diaspora Jews set the stage for the New Testament mission of the church. What I want to emphasize is that the church has the key to bring transformation into the world. Christian organizations must let the church take the place on the frontline. Jesus established the Church and bestowed his authority to the church.

## **CHAPTER 6**

### **DISCUSSION**

#### **6.1. INTRODUCTION**

I have already mentioned that Diaspora mission should be a new dimension for the Church in reaching out to the migrants. This has been God's perfect design in accomplishing His overall mission. In fact, God is on the move along with the Church. However, the linear movement (sending – receiving) or mission strategy has to be changed into a non-spatial strategy (borderless). The Great Commission has to be done in a multi-directional way. The church has to move where God turns, and this should be the direction for the mission organizations/agencies. It is on the Church that God has bestowed the responsibility to carry out the Great Commission.

#### **6.2. IMPORTANT STEPS IN REACHING THE MIGRANTS’ COMMUNITY**

##### ***Relational Factors:***

1. Nepalis are culture oriented people. So, we should never underestimate their cultures and languages.
2. Nepalis are open to talk about spiritual matters, so language plays an important role in building the relationship and engage with them.
3. Unless Nepali migrants know that they are welcomed, they will never be open with us. So host communities must try to demonstrate mutual respect and celebrate diversities.
4. Migrants are more open for the gospel than their countrymen at home.



They love to hear the gospel even more than we desire to share it with them.

5. Once we become friends with a migrant, we may be sure that he trusts us from his heart.
6. We should be flexible in timing. It is not my time, but rather his time that should be considered.

***Ecclesiastical Factors:***

1. We should be praying for people on the move.
2. We should be taking the church out to reach the migrants.
3. We should be developing training packages on Diaspora Missiology in our Bible colleges and institutes.
4. We should be providing different capacity building training/workshops for the church leaders.
5. We should be motivating Christian scholars to undertake studies and research in the Diaspora field.

***Sociological Factors:***

1. We should be creating awareness in and beyond the borders of Nepal.<sup>87</sup>
2. We should be building a network with organizations who work for the rights of migrants (both in India and Nepal).
3. We should be advocating for the legal rights of migrants wherever it is necessary/possible.

---

<sup>87</sup> Such as the Health Awareness Campaign done by INF/Nepal on the Nepalgunj and Tanakpur borders.

4. We should be engaging in dialogue with the Indian authorities and appealing to the Nepal government for bilateral talks with the Indian authorities.

### **6.3. SOME SUGGESTIONS**

NGO/INGOs should encourage the church to be pro-active in initiating and strengthening holistically. The Church is concerned with one's salvation; indeed it rather goes beyond that to guidance and counselling with proper discipline on discipleship.

This is the current phenomenon of Diaspora Missiology. This missiology should be grounded and rooted in Biblical theology rather than being influenced culturally only. God's intention for the people does not consist in the church alone. Christian organizations (e.g. INF/W) should partner with the Church for witness and have dialogue with the Government for getting the legal approval as well. Christians are not only meant to 'Be Christians' but also 'Behave Christian' in order to 'Bear the gospel' which is the need of this 21<sup>st</sup> century. Bishop Ben Kwashi from Nigeria, during his talks in third Lausanne congress in Cape Town, emphasized more Christian-ity rather than spreading too much *Churchainity* in the world,.

#### **1. *Visible Needs***

- a. Skill development trainings and promoting education.
- b. Serious involvement in helping those who have been trafficked through the partnership of the Church and in taking the government's help (wherever it is possible)

- c. Rescue/help for the HIV infected women (and children) and abandoned children in Mumbai.
- d. Action against Trafficking.
- e. Provision of treatment for HIV/AIDS.

## **2. *Invisible Needs***

- a. Development of a partnership with the intellectuals' body and the local Indian churches (who are linked with the Nepali ministry).
- b. Establishment of a network with EFICOR (Evangelical Fellowship of India and Commission of Relief) and looking for other partner organizations, in terms of working with them in partnership for justice and compassion in India.

## **6.4. CONCLUSION**

The Indo-Nepal migration has some hidden characteristics. The open border between the countries has given enough privileges to the poverty stricken Nepali mass to enter and work in India. This study has revealed that most of the immigrants have been vulnerable in Indian metros due to the lack of awareness, but that the church could become a means of help in different capacities. The flow of migration seems to be increasing in the days to come, due to India's growing economics which will open the opportunities for the Nepalis. My whole attempt in the research is to take the Church into the community and mobilize it for the uplift of the community. In fact, that was what Christ displayed in his three and half years of earthly ministry.

Finally, I strongly believe that the problems in the world will exist as long as we all exist here. The remedy of the problem ultimately lies with God and we all hope the

best from Him alone. The Bible is the record of supernatural manifestations and interventions and I do trust that God is in control of the circumstances. However, it is our responsibility, as a citizen of this nation to think about the circumstances and take a stand for the justice and peace which leads humanity towards harmony. We have seen a clear account of Ezra, Nehemiah, Esther, and Daniel who stood for the rights and justice in difficult circumstances. We have also seen that God granted their cries and pleas, no matter how difficult it was. Now, we may come to the questions that what would be the root of the problem?

Then he returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, "Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up and take your mat and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins"-- he said to the paralytic-- "I say to you, stand up, take your mat and go to your home." And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, "We have never seen anything like this!" ( Mark 2: 1-12)

This may seem to be unlikely for some of you. Nevertheless, you are invited to contemplate the situations. The question always comes to the mind as to why God did not heal this paralytic man when he was in need of healing, instead of any further questions! What really Jesus did want to teach us through this incident? If we consider this in connection with the issue of migration, the same agenda emerges i.e. what is

the crux of the problem of the migrants, disregarding any ethnicity and groups! Jesus said to the paralytic, "Son, your sins are forgiven."

This very phrase gives us an ultimate answer to the problems. Looking at the history and present scenario of Nepal, we do feel and sense the sort of bondages over the Nepali migrants. How should the church respond? We have seen the problems that are prevailing in and around us. But along with this, the church does realize that the root of the issues can be solved by Jesus alone, which, in fact is by the forgiveness of sin.

## **APPENDIX-I**

### **Nepal-India Peace and Friendship Treaty-1950**

**31 July 1950**

The Government of India and the Government of Nepal recognizing the ancient ties which have happily existed between the two countries for centuries;

Desiring still further to strengthen and develop these ties and to perpetuate peace between the two countries;

Have resolved therefore to enter into a treaty of Peace and Friendship with each other, and have for this purpose, appointed as their plenipotentiaries the following persons, namely,

#### **The Government of India:**

His Excellency Shri Chandreshwar Prasad Narain Singh, Ambassador of India in Nepal;

The Government of Nepal:

Mohun Shamsher Janga Bahadur Rana, Maharaja, Prime Minister and Supreme-Commander-in-Chief of Nepal, who having examined each other's credentials and found them good and in due form having agreed as follows:

#### **Article I**

There shall be everlasting peace and friendship between the Governments agree mutually to acknowledge and respect the complete sovereignty, territorial integrity and independence of each other.

#### **Article II**

The two Governments hereby undertake to inform each other of any serious friction or misunderstanding with and neighbouring State likely to cause any breach in the friendly relations subsisting between the two Governments.

### **Article III**

In order to establish and maintain the relations referred to in Article I the two Governments agree to continue diplomatic relations with each other by means of representatives with such staff as is necessary for the due performance of their functions.

The representatives and such of these staff as may be agreed upon shall enjoy such diplomatic privileges and immunities as are customarily granted by international law of a reciprocal basis, provided that in no case shall that in no case shall these be less than those granted to persons of a similar status having diplomatic with either Government.

### **Article IV**

The two Governments agree to appoint Consul-Generals, Consuls, Vice-Consuls and other consular agents, who shall reside in towns, ports and other places in each other's territory as may be agreed to.

Consul-Generals, Consul, Vice-Consuls and consular agents shall be provided with exequators or authorization of their appointment. Such exequatur or authorization is liable to be withdrawn which issued to, if considered necessary. The reasons for the withdrawal shall be indicated wherever possible.

The persons mentioned above shall enjoy on a reciprocal basis all the rights, privileges, exemptions and immunities that are accorded to persons of corresponding status of any other state.

### **Article V**

The Government of Nepal shall be free to import, form or through the territory of India, arms, ammunition or warlike material and equipment necessary for this arrangement shall be worked out by the two governments acting in consultation.

#### **Article VI**

Each Government undertakes, in token of the neighbourly friendship between India and Nepal, to give to the nationals of the other, in its territory, national treatment with regard to participation in industrial and economic development of such territory and to the grant of concessions and contracts relating to such development.

#### **Article VII**

The Governments of India and Nepal agree to grant, on reciprocal basis, to the national of one country in the territories of the other the same privileges in the matter of residence, ownership of property, participation in trade and commerce, movement and privileges of a similar nature.

#### **Article VIII**

So far as matters dealt with herein are concerned, the Treaty cancels all previous treaties, agreements, and engagements entered into on behalf of India between the British Government and the Government of Nepal.

#### **Article IX**

This treaty shall come into force from the date of signature by both Governments.

#### **Article X**

The Treaty shall remain in force until it is terminated by either party by giving one year's notice.

Done in duplicate in Kathmandu this 31st day of July, 1950 corresponding to 16th Day of Shrawan 2007.



SD-

SD-

Chandreshwar Prasad Narain Singh

Mohun Shamsher Janga Badadur

Rana

For the Government of India

for the Government of Nepal

**Letter exchanged with the Treaty of Peace and Friendship**

**Kathmandu**

31st July 1950

Excellency,

In the course of our discussion of the Treaties of Peace and Friendship and of Trade and Commerce which have been happily concluded between the Government of India and the Government of Nepal, we agreed that certain matters of details be regulated by an exchange of letters. In pursuance of this understanding, it is hereby agreed between the two Governments:

Neither Government shall tolerate any threat to the security of the other by a foreign aggressor. To deal with any such threat, the two Governments shall consult with each other and devise effective counter-measures.

Any arms, ammunition or warlike materials and equipment necessary for the security of Nepal that the Government of Nepal may import through the territory of India shall be so imported with the assistance and agreement of the Government of India. The Government of India will take steps for the smooth and expeditious transport of such arms and ammunition through India.

In regard to Article 6 of the Treaty of Peace and Friendship which provides for national treatment, the Government of India recognize that it may be necessary for some time to come to afford the Nepalese nationals in Nepal protection from unrestricted competition. The nature and extend to this protection will be determined as and when required by mutual agreement between the two Governments.

If the Government of Nepal should decide to seek foreign assistance in regard to the development of the natural resources of, or of any industrial project in Nepal, the Government of Nepal, I shall give first preference to the Government or the nationals of India, as the case may be, provided that the terms offered by the Government of India or Indian nationals, as the case may be, are not less favourable to Nepal than the terms offered by any other Foreign Government or by other foreign nationals. Nothing in the foregoing provision shall apply to assistance that the Government of Nepal may seek from the United Nations Organization or any of its specialized agencies.

Both Governments agree not to employ any foreigners whose activity may be prejudicial to the security of the other. Either Government may make representatives to the other in this behalf, as and when occasion requires.

Please accept Excellency, the assurances of my highest consideration.

SD

Mohun Shamsher Janga Bahadur Rana

Maharaja, Prime Minister and

Supreme Commander-in Chief of Nepal

To His Excellence

Shri Chandreshwar Prasad Narain Singh

Ambassador Extraordinary and Plenipotentiary of India

At the Court of Nepal,,

Indian Embassy, Kathmandu

*Source: Indian Bilateral Treaties and Agreement, Vol-1( 1947-52), Ministry of  
External Affairs, Delhi, India.*

## **APPENDIX-II**

### **Nepal- India Joint Communiqué- 1990**

Shri K.P. Bhattarai, the Prime Minister of Nepal, visited India from 8-10 June 1990 at invitation of the Prime Minister of India, Shri V.P. Singh.

1. The two leaders held talks on bilateral, regional and international issues of mutual concern. The talks were held in the most cordial and friendly atmosphere, characterising the age-old ties and shared values of the two countries in the economic, social, cultural and religious spheres.
2. The Prime Minister of India applauded the success of the movement for democracy in Nepal and the commencement of the process of the establishment of a multi-party system with a constitutional monarchy and with the people of Nepal as the repository of power. The two leaders reaffirmed their desire promptly to normalise the unique, friendly and brotherly relations between their two peoples, impart to them new dimension and dynamism and elevate them to ever rising levels of cordiality.
3. The two leaders reiterated their Government's adherence to and respect for the principles of sovereign equality territorial integrity, national independence, non-use of force, non-interference in each other's internal affairs and peaceful settlement of all disputes. They agreed that Nepal and India will fully respect each others' security concerns. In this context, neither side will allow activities in its territory prejudicial to the security of

the other. The two countries shall have prior consultation with a view to reaching mutual agreement on such defence related matters which in the view of either country could pose a threat to its security.

4. Pending the finalisation of a comprehensive arrangement covering all aspects of bilateral relations, the two Prime Ministers agreed to restore *status ante* to April 1, 1987 in the relations between the two countries. The two Governments will take all necessary steps, such as the issue of administrative orders, notifications, legislation/ordinances, etc. in order to ensure that *status quo ante* to April 1, 1987 is restored by July 1, 1990. Illustrative lists actions to be completed by the two Governments are given in Annexure-I (India) and Annexure- 2 (Nepal). It was further agreed that the above arrangement should not be altered by either side without mutual consultations.
5. The two leaders declared their solemn intentions to usher in a new era of cooperation between the two countries particularly in the spheres of industrial and human resources development, for the harnessing of the waters of the common rivers for the benefit to the two peoples and for the protection and management of the environment.
6. During the visit, the Prime Minister of Nepal called on the President of India, Shri R. Venkataraman and on the Vice-President of India, Dr. S.D. Sharma. He also visited Rajghat and Shantivana and laid wreaths in honour of Mahatma Gandhi and Pandit Jawaharlal Nehru.
7. The Prime Minister of Nepal extended a cordial invitation to the Prime Minister of India to visit Nepal. The invitation was accepted with pleasure.

New Delhi, June 10, 1990.

K. P. Bhattarai

Prime Minister of Nepal

India

V.P. Singh

Prime Minister of

## **ANNEXURE-1**

### **ACTIONS TO BE TAKEN BY GOVERNMENT OF INDIA**

#### **Trade**

1. Import of primary products from Nepal to be exempted from basic custom duties as well as from quantitative restrictions.
2. Provide access, free of basic custom duties and quantitative restrictions, for all manufactured articles containing not less than 65% of Nepalese materials or Nepalese and Indian materials, on a case by case basis, keeping in mind the need for expeditious clearance.
3. Allow 50% tariff concession on MFN rate of import duty, where value of Nepalese and Indian materials and labour added in Nepal is at least 40% of the ex-factory price, on a case by case basis, keeping in mind of the need for expeditious clearance.
4. Export to Nepal of quota goods, namely those that are either restricted or channelised for export from India.
5. The refund of Indian excise duty to Nepal under the Duty Refund Procedure should be such as to cover, but not to exceed, the basic and additional customs duties levied on similar goods imported from third countries.

6. Supplies of coke and coal to Nepal under quota will be resumed. Prices and supply schedules will be subject to agreement between MMTC and Nepal Cola Limited.
7. Chanalising of exports of POL products of Nepal through IOC, and agreement between IOC and NOC for product exchange between the two organisations.
8. Restoration of the Stand By Credit Facility to Nepal at the enhanced level of Indian Rupees 35 crores.

### **Transit**

9. Notification under section 7 of the Customs Act 1962 restoring the 22 border points covered under GOI Notification No. 73/Customs/F. No. 552/58/78-LCI and 238/Customs dated 15.12.1979 and 149/84 Customs dated 19.5.1984, and the routes specified therein as land Customs Stations for the movement of goods between Indian and Nepal.
10. The 15 points earlier designated as transit points for Nepal's transit trade, through India, with third countries be reinstated.

### **Others**

11. Restoration of the movement of the Nepalese trucks to and from the nearest railway heads/terminals.
12. Once a joint venture is approved by the two Governments, the Government of India would allow movement of capital as per the terms agreed upon on the joint venture.
13. Restoration of the three earlier immigration points on the Indo-Nepal border for the movement of tourists.

## **ANNEXURE-II**

### **ACTIONS TO BE TAKEN BY HIS MAJESTY'S GOVERNMENT OF NEPAL**

#### **Trade**

1. Restoration of tariff preferences to Indian goods by, *inter alia*, exemption of additional customs duty.
2. Exemption of basic customs duty on imports of primary products from India as provided for similar products from Nepal imported to India.
3. Tariff preferences for third country goods should not be such as to be detrimental to the tariff regime for Indian exports.
4. Valuation of Indian goods exported under DRP for assessment of basic customs duty will be made on the basis of ex-factory/ex-depot price, excluding any element of refundable Indian duties and taxes, but including transport and insurance charges, wherever applied.

#### **Indian Nationals**

5. Removal of Indian nationals from the ambit of the Work Permit scheme.
6. Indian nationals employed in schools in Nepal will be placed on the same footing as Nepalese national as regards terms and conditions of employment.

#### **Other Matters**

7. Removal of restrictions on the movement of Indian currency between Nepal and India on the basis of reciprocity.
8. Restoration of facilities for Indian nationals to have their vehicles registered in Nepal on the basis of reciprocity.

Source: Nepal Indian Democracy in the Making of Mutual Trust ( 1993), Dinshe Bhattarai and Pradeep Khatiwada, Nirala Publications, Jaipur, India: 262-267.



## APPENDIX-III

### QUESTIONNAIRE

1. Name:
2. Age:
3. Sex: M/F
2. 3.City:
5. Caste:
3. How many children do you have?
  - a. ....sons
  - b. ....daughters
4. Where do you come from?
  - a. District:
  - Town/Village:
5. How often do you visit Nepal?
  - a. Dashai and Tihar only
  - b. During the Rainy season
  - c. Whenever I get leave from the job!
  - d. Other
6. Which border crossing do you usually use?
7. What job are you doing?
8. Did you find any difficulty in finding a job in the city?
  - a. Yes
  - b. No
9. Which jobs are easily available here<sup>88</sup>?
10. Are you staying with your family here in the city?

---

<sup>88</sup> It denotes the Metro where Interview is being conducted

- a. Yes! with my wife and children      b. with wife only (children are in Nepal)
- b. Not married but with staying with parents.      c. I am staying alone

11. Does your wife also work?

- a. Yes      b. No

12. What is your monthly family income?

- a. Less than 2500      b. 2500-5000      c. 5000-10,000      d. 10,000-above.

13. Why did you migrate to India?

- a. Difficult to find a job in Nepal
- b. It's not secure to be in Nepal
- c. Just to earn money
- d. Any other reasons:.....

14. Have you ever heard that Nepalese girls are being sent to brothels here (particular city)?

- a. Yes      b. No

15. Have you heard about HIV/AIDS?

- a. Yes      b. No

16. Describe what you know about how to avoid AIDS.

17. How do you get the medical help when you become sick?

- a. Public hospital      b. Local traditional healers      c. Private Hospital/Clinic
- d. Any other ( specify)

18. Have you ever attended any health awareness programme?

- a. Yes      b. No

19. If yes, where did you attend this program?
- a. Nepal                      b. India
20. Can you read and write?                      A. Yes                      b. No                      c. I can read but hardly can write!
21. If yes, what is your qualification level?
- a. Informal level                      b. under 5                      c. 5-10                      c. 10 to 12                      d. 12 or above
22. If no, then what stopped you from pursuing your education?
- a. Financial reasons
  - b. Political reasons
  - c. Family problems
  - d. Any other                      ( specify it)
23. If your children are with you here, do they go to school?
- a. Yes                      b. No
24. Where do they go?
- a. Public school   b. Private school                      c. Informal class
25. If no, then what are the obstacles for not sending your children to school?
- a. We do not have the right documents for a government school
  - b. We keep migrating from one place to another
  - c. Educational cost is high. We can't pay it.
  - d. Any other:
26. Who manages the family affairs /takes decisions?
- a. Father of the house( husband)
  - b. Husband and wife together
  - c. Mother of the house

27. Please tick the mark (if you have the following)

- |                 |             |                 |                 |
|-----------------|-------------|-----------------|-----------------|
| a. TV           | b. Mobile   | c. Refrigerator |                 |
| d. Electric fan | e. Computer | f. Radio        | g. Gas cylinder |

28. How many rooms do you have for accommodation?

- a. 1      b. 2      c. 3 or more

29. How many times do you take a meal in a day?

- a. 1 time   b. 2 times   c. 3 times

30. Have you received your wages regularly?

- a. Yes      b. Often delayed      c. Sometimes not paid at  
all

31. Mention at least three Difficulties you have faced as a Nepalese migrant working  
in India with your family.

- a.  
b.  
c.

## BIBLIOGRAPHY

- Baral, L.R., *Regional Migration Ethnicity and Security: The South Asian Case*. New Delhi: Sterling Publishers, 1990.
- Bennett, David W. *Biblical Models for Partnership and Networking*. Chennai: Mission Educational Books, 2007.
- Bevans, Stephen B., and Roger P Schroeder, *Constants in Context; A theology of Mission for Today*. Bangalore: Claretian Publications, 2005.
- Bista, Dor Bahadur. *Migration in Nepal: A study of Far Western Development Region*. Kathmandu: CEDA, 1977.
- Bista, Dor Bahadur. *People of NEPAL*. Kathmandu: Ratna Pustak Bhandar, 2004.
- Bosch, David. *Transforming Mission*. Maryknoll, NY: Orbis Books, 2001.
- Castles, Stephen., and Mark J. Miller, *The age of Migration: International Population Movements in the Modern World*. London: Guildford Publications, 2008.
- Gorman, G.E. "Migration, Immigration and the Church." *Communio viatorum* 21 (1978): 114.
- Gurung, Ganesh. "Foreign Employment and Remittance Economy of Nepal." *Translating Development: The case of Nepal*. Ed. Manfred Domroes. New Delhi: Social Science Press, 2003.
- Gurung, H. "Regional Patterns of Migration in Nepal." *Papers of the East-West-Population Institute* 113 (1989).
- Hall, Andrew. "Himalayan Exodus: Nepalese Migrant Group." *Asian Affairs* 27 (1996):131-142.
- Hamilton, Francis Buchanan. *An account of the Kingdom of Nepal*. Edinburgh: A. Constable, 1891.

- Hanciles, Jehu J. *Migration and Mission: The Religious Significance of the North-South Divide*. Ed. Andrew Walls and Cathy Ross, Wandsworth, London: Darton, Longman and Todd, 2007.
- Hanciles, Jehu J. "Mission and Migration: Some Implications for the Twenty-first Century Church." *International Bulletin of Missionary Research* 27 (2003): 146-153.
- Hanciles, J.J. "Migration." *Dictionary of MISSION THEOLOGY: Evangelical Foundations*, pp225-227. Ed. John Corrie, Nottingham: Inter-Varsity Press, 2007.
- Heide, Von Der., and Thomas Hoffman, *Aspects of Migration and Mobility in Nepal*. Kathmandu: Ratna Pustak Bhandar, 2001.
- Hiebert, Paul G. *The Gospel in Human Contexts; Anthropological Explorations for contemporary Missions*. Grand Rapids, Michigan: Baker Academics, 2009.
- Inchley, Valerie M. *Globalisation, Migration and Mission in the Nepali Context*, April, 2006 (unpublished).
- Inchley, Valerie M. and Aryal B.R. *Maps of Nepal: Historical, Ethnographic, Linguistic*. Kathmandu: ShiSam Prakashan, 2060.
- Lausanne Diaspora Leadership Team. *Scattered to Gather: Embracing the Global Trend of Diaspora*. Manila: Lausanne Committee for World Evangelization, 2010.
- Lindell, Jonathan. *Nepal and the Gospel of God*. New Delhi: UMN, 1974.
- Mehta, Suketu. *Maximum; Bombay Lost & Found*. New Delhi: Oxford University Press, 2004.
- Nath, Lopita. "Migration, Insecurity and Identity - The Nepali Dairymen in India's Northeast", *Asian Ethnicity*. Virginia: Carfax Publishing, Vol. 7, No. 2, 2006.
- Padilla, Rene C. "Partnership in Mission." *Evangelical Review of Theology*. Vol 3.No.2 (1979): 225- 245.
- Perry, Cindy L. *Nepali Around the World*. Kathmandu: Ekta Books, 1997.
- Perry, Cindy. *A Biographical History of the Church in Nepal*. Kathmandu: Nepal Church History Project, 2000.

- Piper, John. *Let the Nations be Glad*. Grand Rapids, Michigan: Baker Academic. 2007.
- Reed, H.B., and M.J. Reed. *Nepal in Transition: Educational Innovation*. Pittsburgh: University of Pittsburgh Press. 1981.
- Ross, Cathy. "The Theology of Partnership." *International Bulletin of Missionary Research*, Vol. 34, No. 3. (2010): 144-149.
- Schneller, Martin. *The Impact of Migration on the Stability of the International System.*, Ed. Susanne vor der Heide, Kathmandu: Ratna Pustak Bhandar, 2001.
- Shenk, Wilter R. *Henry Venn- Missionary Statements*. Maryknoll, NY: Orbis books, 1983.
- Shrestha, Buddhi Narayan. *Border Management of Nepal*. Kathmandu: Bhumichitra, 2003.
- Stott, John. *Christian Mission: in the modern world*, Downers Grove: Inter-Varsity Press, 1975.
- Subedi, Bhim Prasad. "International Migration in Nepal: Towards an Analytical Framework." *Digital Himalaya* (1991)
- Thieme, S. and U. Müller-Böker. "Financial Self-Help Associations Among Far West Nepalese Labor Migrants in Delhi, India." *Asian Pacific Migration Journal*, 13:339-361.
- Thieme, S. *Social Networks and Migration: Far West Nepalese Migrants in Delhi. Culture, Society, Environment*. Munster: LIT Publishing, 2006.
- Upreti, BC. *The Marginal Migrants; A Study of Nepalese Emigrants in India*. New Delhi: Kalinga Publications, 2002.
- Walls, Andrew F. "Mission and Migration: The Diaspora Factor in Christian History." *Journal of African Christian Thought* 5, (2002): 3-11.
- Wright, Christopher J.H. *The Mission of God: Unlocking the Bible's grand narrative*. Nottingham: Inter-Varsity Press, 2006.
- Wyss, S. *Organization and Finance of International Labour Migration*. NIDS, Kathmandu: NCCR North-South, 2004.

Wyss, Simone. *Organisation and Finance of International Labour Migration in Nepal*. Kathmandu: Nepal Institute of Development Studies, 2004.

Zetter, Roger. "More labels, Fewer Refugees: Remarking the Refugee Label in an Era of Globalization." *Journal of Refugee Studies* 29 (2007):172-192.